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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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**Sex,  
Soda Pop  
and the Law**





# GayCommunityNews

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August 14, 1982

## In Controversy Over Discriminatory Recruitment

# Army Threatens to End Grants to Universities

By Jil Clark

WASHINGTON—Seven universities whose law schools bar army recruiting on campus because the military discriminates against lesbians and gay men have been threatened with the loss of millions of dollars in Defense Department contracts and reserve training units.

Major General Hugh Clausen, the Army's judge advocate general, informed the universities last May that he is "considering recommending" that the Pentagon make them ineligible for future defense contracts unless their law schools open their doors to army recruiting of prospective graduates.

The law schools concerned allow campus recruiting by only those employers who agree not to discriminate in their hiring on the basis of age, physical handicap or sexual preference. The army does not enlist lesbians and gay men, either for specialized legal duty with the Judge Advocate General's Corps or for general service.

"We will not submit to recruiting in a clandestine fashion like a second-class entity," the army's top lawyer declared in a letter sent last May to seven schools: Columbia, Harvard, New York, Ohio State and Yale Universities, the University of California at Los

Angeles and Wayne State in Detroit.

These seven universities received more than \$41 million in research and other contracts from the Pentagon in the last fiscal year. The University of California system alone received \$30 million.

Clausen also wrote that he had already ordered army officers to no longer attend the seven law schools at government expense, either to become attorneys or to participate in short training courses. Clausen has threatened to prohibit army officers from training at the universities and to have ROTC units removed from the campuses.

Although Clausen did not mention it in his letter, a federal law enacted during the Vietnam war prohibits the Pentagon from spending money "at any institution of higher learning if recruiters are being barred by the policy of the institution from the premises of the institution."

NYU placement director Michael Magness and administrators at several of the law schools concerned said they interpreted that law to cover only universities that exclude the military entirely, and said they did not believe it applied when just one part of the institution barred recruiting.

Magness added that none of the

\$1.1 million in defense money received by the university last year was allotted to the law school.

"Most law schools bring more revenue into the universities they are associated with than the university doles out to them. Law schools are very profitable institutions."

Magness added, "The only federal funds which go to the law school are in the form of the federally insured student loans . . . which have nothing to do with the Defense Department."

Although Clausen gave the universities a May 26 deadline by which to respond, none of the

seven schools has altered its recruiting regulations and Magness does not think that any of them will do so.

Yale's Dean of Placement James Zirkle has referred to the letter as "slightly belligerent" and said the threatened sanctions

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## Settlement Reached In Clark University Sexual Harassment Case

By Jil Clark

WORCESTER, MA — A leftist professor at Clark University, the two women faculty members he allegedly harassed sexually and university officials accused of mishandling the case have reached a settlement which is expected to be finalized by September.

According to the terms of the settlement, Clark will pay \$95,000 to former Visiting Professor Ximena Bunster and Associate Professor Betsy Stanko and will maintain a sexual harassment grievance procedure which is readily accessible to all students and employees at the institution

and which will protect those filing complaints from retaliation.

The settlement also includes the following statement by long-time peace activist Sid Peck: "I am now aware that the conduct in which I engaged in my capacity as Chair of the Sociology/Social Anthropology Department at Clark University was perceived and/or experienced by Ximena Bunster and Elizabeth Stanko as sexually harassing or retaliatory behavior. I did not intend my conduct to be sexually harassing or retaliatory and am genuinely sorry that it was perceived and/or experienced that way."

The settlement ends a two-year old battle which spawned three law suits and complaints with the Equal Employment Opportunity Commission, the Massachusetts Commission Against Discrimination and the National Labor Relations Board, and divided feminists into two camps (see *GCN*, Vol. 8, No. 25). There were those who could not believe that Peck had sexually harassed women students and faculty and other employees of the University. His supporters believed that Peck, a labor sociologist who in 1971 had successfully fought for an eleven percent facul-

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### News Commentary

## The Great Soda Pop Scandal: Vice Beneath the Palm Tree

By Larry Goldsmith

I have often thought that no education is complete without a Monday morning spent in the Second Session of the Boston Municipal Court, where the several dozens of people arrested over the weekend are brought in for arraignment. Those who fancy courtroom procedure to be based on old Perry Mason reruns will be disappointed here. True, the judge does wear a flowing black robe, and the bailiff does begin the session with a long-winded oratory demanding, among other things, that God save the Commonwealth of Massachusetts. But the trial list, posted inconspicuously outside the door, betrays the mediocrity of these proceedings. Defendants on the list most commonly face charges of being a disorderly person (a charge which can mean *anything*), assault and battery, being a "common night walker," or having possession of small amounts of drugs or paraphernalia. Occasionally a big case will come through, eliciting a low murmur at the mention of a murdered man or a hundred pounds of cocaine. For most of the morning, however, there is little oratory and little show. Instead there is the dull buzz of defense lawyers mumbling among themselves, assistant district attorneys stalling for time while anxiously awaiting their witnesses, and sparse words from the judge interpreted aloud by a clerk or a bailiff to mean that this defendant will be held for a second call or that this man will spend two months in prison for, say, possession of pliers with intent to smash open a parking meter.

I didn't make up that last example; I watched it happen several weeks ago. The man said he was hungry. The judge talked of crime and punishment and prison and rehabilitation. The man had no money to pay a fine, so the judge ordered him to pay with his time. The parking meter was unharmed.

It is a difficult task to convey the essential absurdity of this business and the inhuman, annoyingly abstracted air with which it is conducted. One understands only by sitting there, in the stuffy, fourth-floor courtroom, and watching the procession of people and paperwork, the hours of inane squabbling and petty battles of authority, the empty gestures of judges, attorneys, and defendants who have all been through this too many times before.

My latest time spent in the Boston Municipal Court was at a hearing for pre-trial motions in the case of The Loft, a private after-hours club in Boston. Regular readers of *GCN* will remember the long history of police raids and legal action concerning The Loft. Most recently, on May 9, Boston vice officers staged a raid which resulted in 48 counts of selling alcoholic beverages without a license, overcrowding, holding an "unlicensed Sunday exhibition" and selling soft

drinks without a license. Police also lodged two counts of "keeping a house of ill fame" (see *GCN*, Vol. 9, No. 43). Straight media in Boston devoured the story, and soon headlines announced a "porno, sex [and] drug raid" on a "function room [where] men watched pornographic videotapes and performed sexual acts under a palm tree."

Now this is more like the stuff of which Perry Mason courtroom dramas are made. Pornography, deviant sex, and drugs under a palm tree at a club not two blocks from police headquarters. The trouble was, there were no pornography charges. In fact, the only sex charges filed at all were the two counts of "keeping a house of ill fame," two charges in a list of fifty.

I attended most of two days of the hearings, which took up nearly a week of afternoons. Defense attorneys John Ward and William Marino argued, among other things, that evidence had been illegally seized, that The Loft was selectively prosecuted as a gay club and that the laws governing

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George Foley of the Vice Squad.



Sergeant Edward McNeilly, chief of the night shift at the Vice Squad.



William Dickinson of the Community Disorders Unit, who worked undercover for the Vice Squad in the raid on The Loft.



# News Notes

## together picketing

NEW YORK — Black and White Men Together of New York (BWMT/NY) has voted to re-establish a picket line at a gay disco to protest what the organization describes as the disco's continuing racist policies in admitting patrons.

The vote to picket the Ice Palace follows a ruling by the state Division of Human Rights in May that there is probable cause for finding the disco in violation of the state Human Rights law.

BWMT members and supporters picketed the Ice Palace last December and January after racially mixed teams of BWMT members verified reports of discrimination by attempting to enter the club (see *GCN*, Vol. 9, No. 23).

According to BWMT, the Ice Palace has refused to acknowledge its discriminatory policies, to negotiate with BWMT representatives and to apologize to the black men who have been "demeaned, humiliated and arbitrarily denied admission."

BWMT asks supporters to boycott the Ice Palace and the Red Parrot, which is owned by the same people, and to join a picket line to be held at the Ice Palace every Saturday beginning at 11:00 p.m. on August 7. The Ice Palace is located at 57 West 57th Street.

## summer grievance

BALTIMORE — Telephone workers here recently picketed their employer's offices to protest a women's dress code banning light summer clothing on what the workers say is the hottest floor in the building.

The Baltimore *Sun* reports that the two dozen workers picketing in front of the Chesapeake and Potomac Telephone Company on July 27 included three women who had been suspended for wearing clothing a superior thought "inappropriate" because it was too revealing.

Six more women workers were suspended after the one-hour picket.

The dress code, which is enforced on only one floor of the office, requires women to wear bras and bans clothing that reveals cleavage. Prohibited are sun dresses, leotards, halters and tube tops.

The picketers carried signs reading, "Does the Moral Majority have an office on the fifth floor?" and "I'll wear a bra when Hank Butta [a manager] proves he wears a jock strap."

Local 2101 of the Communications Workers of America, which represents the employees, has filed a grievance on behalf of the women who have been suspended on the grounds that since there is no formal written dress code, workers are subjected to the whims of a manager.

## Sexual Harassment

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ty pay hike, was framed by conservative Clark administrators.

Siding with Bunster and Stanko, both of whom were teaching in the Sociology Department during Peck's chairpersonship, were those feminists who were convinced that Peck was guilty because his accusers were so many. Although only Stanko and Bunster pursued the matter into court, three other women originally filed complaints against Peck and, according to Marion Lill, attorney for Stanko and Bunster, many others testified at a meeting of the campus feminist community that they had been similarly harassed by Peck.

Attorney Holly Ladd, an expert in sex discrimination cases, commented that although she is "disappointed that [because the case was not settled in court] we don't have a wonderful new piece of judicial law . . . the settlement is a very important step in recognizing that universities have a responsibility to ensure that women faculty members, students and employees are protected from sexual harassment and retaliation from bringing complaints."

Ladd added that once the settlement is filed with the court, Clark is legally bound to recognize and eliminate sexual harassment on campus.

"[This settlement has tremendous educational value for other universities," Ladd added. "Word gets out fairly quickly that Clark University 'swallowed it.' It's very important that Clark had to pay money. There's too much paper and promise; there had to be a penalty . . . in order for them to take women's safety seriously."

Clark University attorney D.

Moschos pointed out that Clark makes no admission in the settlement of having mishandled the sexual harassment complaints. He added that there is "no direct link" between the development of a sexual harassment procedure which was instituted at Clark this spring and the signing of the settlement.

Asked whether the fact that the university is paying \$95,000 to Bunster and Stanko constitutes an admission of culpability on the school's part, Clark information director Annette Kahn said, "No, that is a misinterpretation."

Peck said he is satisfied with the settlement because it puts him on record maintaining his innocence. He added, however, that he is "disgusted with the whole civil liberties and academic freedom issue," referring to what he says was a university frame-up in which the five women were used and he was not allowed to defend himself. "It's good it's over. It was costly in time and money and in every other way."

Peck was denied tenure "right around the time the first rumors appeared," he said. "Everyone had assumed [my tenure] would be automatic."

Lill said she is pleased with the settlement in part because she thinks Peck incriminates himself in it. "Mr. Peck is never going to admit anything . . . but the statement speaks for itself . . . You'll notice Ximena Bunster and Betsy Stanko did not make statements about how their behavior was misunderstood."

According to Peck and many of his associates, Peck is a physically affectionate man. He told *GCN* he is proud of the warmth that existed between members of the Sociology

## resistance assistance

NEW YORK — A gay organization in this city has been providing assistance to South Africans who have fled their country after refusing to help preserve white domination there.

Black and White Men Together of New York (BWMT/NY) reports in its newsletter that it has found temporary housing for two gay South African draft resisters and is seeking housing for a third.

BWMT explains that only white youths are drafted in South Africa because only whites can be counted on to fight against black liberation forces. But many of the youths, including a number of gay men, refuse to serve.

The BWMT project is being conducted in cooperation with the South African Military Refugee Aid Fund (SAMRAF), a group of South African exiles and Americans who encourage draft resistance. SAMRAF has made specific appeals to gay soldiers and draftees to oppose apartheid by refusing to serve in the military.

Readers in the New York area who can offer temporary housing for the third refugee, a 21-year-old gay activist, should contact Steve Feeback at SAMRAF, 29 Seventh Ave., Brooklyn, NY 11217. Their telephone number is (212) 638-0417.

## musical postponement

MINNEAPOLIS—The First North American Gay Men's Music Festival, originally scheduled to be held here over the Labor Day weekend, has been postponed.

Voices and Visions Productions, the collective planning the Festival, announced in a recent press release that, faced with the choice of scaling down the project or postponing it, they have decided to reschedule it for the summer of 1983.

One reason for the postponement, the collective says, was that there was much more interest in the event than they had anticipated. "Within a week or two of our press release, notices were appearing in papers across the country, and we're getting calls and letters from everywhere," says Ankha Shamin, a member of the collective. "It's very gratifying, but we realized we needed to prepare for a larger Festival than we had originally planned."

Gay musicians interested in performing at the Festival should contact Voices and Visions Productions, P.O. Box 3549, Uper Nicollet Station, Minneapolis, MN 55403.

## traditional entrapment

BARTONSVILLE, PA — State police have begun a crackdown on a highway rest stop near here that a *GCN* reader says has been a lively cruising area for the past 6 years.

The Pocono (PA) *Record* reports that six men were arrested late in the evening of July 29 and early in the morning of July 30 at a rest stop on west bound Interstate 80 near Bartonsville. Two of the men were charged with misdemeanor sex offenses, three with disorderly conduct and one with breaking rest stop rules by parking there for more than two hours.

According to the *GCN* reader, police have cracked down on sex and cruising at the rest stop every two or three years since the summer of 1969. The area has been a popular cruising spot since 1966, three years after construction of the highway was completed.

The rest stop is popular among men from New York and Philadelphia, the reader says, as well as among local residents. Of the six men arrested on July 29 and 30, all of whose names and cities of residence were listed in the *Record* article, two were from New York and one was from New Jersey.

The reader reports that arrests are made by "the most traditional entrapment methods." He tells of a friend of his who was arrested after an hour-long conversation with an undercover police officer "on various matters."

## gay art

SAN FRANCISCO — The National Gay Art Archives, established to research, catalogue, collect and exhibit gay art of the past and present, is seeking works by George Quaintance.

The Archives is interested in prints, photos, slides, paintings and other work by Quaintance, whose art was popular in the '50s.

The National Gay Art Archives can be contacted at 724 Fillmore St., San Francisco, CA 94117.

News Notes compiled this week by David Morris.

Department at Clark. "Rarely do you find department meetings where people show feelings. When I came in and saw Bob depressed, I would embrace him. Generally you can tell right away if someone feels uncomfortable and wants to be greeted another way . . . In all my years at the department it was never construed as sexual."

Nevertheless, Bunster maintains that Peck "left no room for misinterpretation."

## Army

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would not affect the law school, although the university received \$2.8 million in defense contracts last year. However, Kirkle told the *National Law Journal* that the faculty would "reconsider the issue" and asked for postponement of any Pentagon sanctions.

The *Journal* quoted Harvard Law School Dean James Vorenberg as saying that he is willing to discuss the issue further but does not foresee "any change in our policy."

Magness says he sees the issue as a moral one. "It occurs to us that sexual preference is not job-related," he told *GCN*.

UCLA Law School Dean Susan Westerberg Prager said, "We feel quite strongly that our policy is an appropriate one . . . Particularly in the law school, it is important to have the institution make the point that blanket kinds of discriminatory policies are simply not appropriate in this country."

However, Barbara Bruno, Assistant Dean of Placement at Wayne State University Law School told reporters that she is "very concerned about these threats. They are annoying and scary," she said. "With the job

"He said to me, 'I'll help you stay [in the department] if you'll become my lover and let me kiss you on the lips.'"

"The irony of the situation," Peck said, "is that I was probably the faculty member most instrumental in setting up the affirmative action committee and I was the only male member. That committee hired the person, which set up the procedure which eventually dealt with this case."

market as tight as it is, we have to think very hard about any policy that prevents potential employers from interviewing students."

The dean of WSU Law School told *GCN* that the press distorted Bruno's statements and that university administrators "are not worried that the army will do anything."

In Clausen's letter to the seven universities, the general prevailed upon administrators to exempt the army from their recruiting policy. "I am not calling on you to abolish your sexual preference policy," he said, "but merely to realize the uniqueness of military service demands that nondiscrimination policies with respect to age, physical handicap and sexual preference not be applied to the military services."

Clausen went on to explain why homosexuality is incompatible with military service. "Soldiers are required to live and work under entirely different conditions than civilians," he wrote. "Civilians generally need only associate with their co-workers during business hours. Soldiers, on the other hand, must often sleep, eat and perform personal hygiene under conditions affording minimal privacy.

Leslie Cagan, a feminist peace activist who has intermittently worked with Peck for more than a decade, commented to *GCN*, "Sid was backed up against a wall by Clark, which was so eager to get rid of him. He had to be on the defensive, he couldn't be open to criticism about his behavior. But I don't believe he could say, 'If you don't sleep with me you're out of a job.' That's not his style."

— filed from Boston

"The presence of homosexuals in such an environment tends to impair unit morale and cohesion as well as infringing upon the right of privacy of those service members who have more traditional sexual preferences.

"Furthermore, homosexual conduct is a crime in the military. Exclusion of homosexuals from the armed forces is a practical means of precluding from military service a group of individuals who have a natural proclivity to violate the Uniform Code of Military Justice."

Magness told *GCN* that there is no reason to make an exception for the military "because military lawyers don't tend to go to the trenches with the troops, they don't live in the barracks. They are part of the officer elite. Their sexual preference is not relevant . . . I suspect the army's position springs from a certain amount of macho jingoism."

Major George Stinnett of the army's public relations office replied that army attorneys, like all other officers, "deploy with their units, undergo the same types of training and the same types of real-life environments . . . sometimes under very austere conditions."

— filed from Boston



# International Gay Association Meets in DC

By David France

WASHINGTON—The International Gay Association (IGA) met here July 12 through July 17 with more than 100 delegates representing 21 countries. With a membership representing 30 nations, the IGA is the largest international organization of lesbians and gay men. It bases its political lobbying on international law as embodied in the International Covenants for Civil and Political Rights and the Helsinki Accords. Through a hectic combination of political discussion and political action, the organizers of the conference seemed to have in mind the development of a universal method of political organizing and political strategy in their legalistic approach to gaining the rights of lesbians and gay men. The meeting mixed the internal with the external and blended organization building with move-

ment building. On the one hand, information was exchanged on national movements and organizational policies were formulated; and on the other hand, international actions were planned and regional outreach for IGA membership were mandated. Although sometimes hindering the conference's ability to make quick decisions, this dual approach was necessary for the structure of the young organization. In addition, it produced a multi-level outcome in the form of policy decisions on problems tackled by the conference.

In the many workshops, caucuses and plenaries of the DC meeting, decisions were made concerning three broad issues: information exchange; IGA working structure; and the noticeable lack of women, people of color and representatives from Latin America and Asia.

On the first issue, the conference allowed for the exchange of information about the lesbian and gay movement in each of the countries represented and also took steps to establish informational offices and secretariats to insure that the exchange continues. This involved opening most of the workshops with a discussion by delegates of the legal and social positions of lesbians and gay men in their own countries and the approaches taken by their organizations. In a workshop on political strategy, for example, delegates shared a concern for the "economic crisis of the day. We attribute anti-gay violence to the same cause as that for violence against women and violence in general: economic frustration," said Janherman Veenker of the Dutch Society for the integration of Homosexuals (COC/Netherlands).

Members also discussed the role of the police and the state in acts of oppression against lesbians and gay men.

Individual and national experiences were then generalized in order to develop an IGA approach to actions, demonstrations and strategy. The Political Strategies workshop adopted a standard procedure for evaluating a course of action to meet problems. They suggest that the first step is the evaluation of the root of the problem as opposed to the manifestations of the problem. A target-group for the action must then be chosen; a desired outcome must be clearly established; then an action must be developed which is in keeping with the first three steps.

An example of this procedure was the planning of a demonstration at the Canadian Embassy to protest state and police harassment of *The Body Politic*, Canada's leading lesbian and gay newspaper, which is being taken to court for a third time on the same charges of sending obscenity through the mails.

Also discussed was the method by which further IGA action would be decided upon, called and coordinated. An emergency alert system was approved by which the Action Secretariat in Amsterdam would contact by telephone, telex or express mail all concerned organizations for political situations which it decides merit immediate action.

Future non-emergency actions were also planned, most notably the declaration that 1983 be the International Year of Lesbians and Gays. An international march on the United Nations was called for, along with similar actions around the world. The IGA has decided to approach Christopher

Street Liberation Day Committee in New York for the organization of the action.

The discussion of organizational structure seemed again to blend external with internal concerns. In the workshop entitled The Working of the IGA, discussion on the proposed constitution and amendments to it made up most of the group's efforts. With the changes agreed upon, the constitution was adopted at the conference's final plenary, giving the IGA a foundation and guidelines for its future work.

The workshops evaluated the work of the organization's various offices, including the Secretariats of Finance, Action, Information and Lesbian Information, as well as the U.S. Liaison Office. With the exception of the U.S. office, each of the others was given new incentives to seek increased participation of the IGA through direct outreach.

The Liaison Office in Washington was closed at the request of its organizer, Clint Hockenberry, when he was refused an operating budget of "at least \$5,000." The tasks of the office were, however, taken up by a newly formed network which will represent most of the North American members of the IGA. A regional meeting is to be called by the network early next year to begin outreach and IGA propaganda.

Finally, the most heated moment of the conference came in the discussion of the underrepresentation of delegates of color, delegates from Latin America, Africa and Asia, and lesbian delegates from those organizations already present. A similar analysis and similar proposals for eradication of these

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## Activists Call For Second National March

By Marc Killinger

WASHINGTON—The National Activists' Union of Gays and Lesbians (NAUGL) has sent out a questionnaire to lesbian and gay organizations across the country to poll their interest in organizing a second march in Washington and in affiliating with what they call "a true grass-roots network for support and communication."

Formed largely by individuals formerly affiliated with the ill-fated National Organization of Lesbians and Gays (NOLAG), NAUGL was initiated at a meeting held July 9 through 11 in Washington, prior to the International Gay Association conference (see article, this issue). According to NAUGL Advisory Board and At-Large Steering Committee member Bea Roman of Washington, the 35 people "at most" who attended the meeting set up a national leadership grouping and formed committees to research interest in a second march, in the establishment of local hotlines, especially in rural areas (not, according to Roman, one national hotline as NAUGL's literature suggests), and in networking gay community responses to anti-gay

violence. "It would all function on a local level," said Roman. She said the group's biggest problem would be people's memories about NOLAG, especially that organization's questionable financial practices growing out of the first march on Washington, which is still in debt.

Other activists less enthusiastic about NAUGL also mentioned NOLAG; Eric Rofes of Boston listed as central to NOLAG's failure low energy, the placement of ill-deserved trust in people across long distances and the lack of a clear context for coordinating the direction of NOLAG. He maintains that "there's no reason to think things are different now with NAUGL."

Philadelphian Walter Lear noted that "they're not building on any grass-roots organizations, just like NOLAG."

Nonetheless, Roman stated that the group's leaders will be going to the Dallas leadership conference to be held August 13 through 15 and will await reactions there and responses to its questionnaire before prioritizing any work, especially the march. "It is its goal to be grass-roots, although it isn't now," she said.

Roman also noted that a problem with the first march on Washington had been the generality of what she called "the laundry list" of demands, which she felt could be more specific this time; the group's mailings say a march would be for the purpose of "helping to pass national Lesbian/Gay civil rights legislation in Congress, to defeat the Family Protection Act and to reform repressive immigration laws."

Although the group approved a motion passed at the International Gay Association conference requesting that the New York Christopher Street Liberation Day Committee (CSLDC) make its annual pride march an international one on the United Nations, NAUGL seems to have already abandoned that plan. They have assumed that because of CSLDC's history, because of logistical problems at the United Nations and because of the lack of planned simultaneous marches on European UN sites, the IGA plan is unworkable.

NAUGL can be reached c/o GCC, 1469 Church St. NW, Washington, DC 20005.

## Another Murder In New York

By Bob Nelson

NEW YORK—Richard P. Greenberg, a 35-year-old gay lawyer who had recently moved back to New York from Houston, was found dead in his apartment on West 15th Street on Sunday night, August 1.

The victim's naked body was found wrapped in sheets on the floor near his bed by two concerned friends. According to the report in the *New York Times*, the body had been "mutilated and repeatedly stabbed," but the *Daily News* was characteristically more detailed in its description, noting that Greenberg had been "castrated."

Greenberg's apartment had also been ransacked and police reports indicated that a video recorder, among other items, was missing. But there were no signs of forced entry into the apartment, leading police investigators to assume that the murderer simply tried to make the event look like a robbery.

"We think he took the video to cover up," said Detective Dan

Austin of New York's 13th Precinct. Austin told *GCN* that Greenberg "wasn't heavy into bars. He did go occasionally and I'll be checking out some of the neighborhood places. He was very sociable and receptive, from what his friends tell me. But he certainly did make mistakes."

The *News* article emphasized Greenberg's love of New York, saying that Greenberg had "moved back to New York from Houston because he missed the culture and excitement of the city." Greenberg had worked for the Houston law firm of Schmidt and Reich, but held a garage sale before Christmas of 1981 so he could move back to New York, where he had worked for a brokerage firm in the early 1970s.

Anyone with information about the murder of Richard P. Greenberg may call Det. Dan Austin of the 13th Precinct at (212) 477-7447.

As Austin remarked, "I can't have this guy [the murderer] running around."

## Soda Pop Scandal

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the licensing of soft drink sales did not apply to a club like The Loft, which describes itself in its charter as a "fraternal organization."

Det. Joseph Carter of the Community Disorders Unit (CDU) testified that he entered The Loft as an undercover agent on April 10.

"Did you see soft drinks for sale?" asked prosecutor Kevin Connelly, a small, nervous man with thick glasses.

"Yes," replied Carter earnestly. "I did."

"And what *else* did you see for sale?" demanded Connelly in the tone Raymond Burr used to reserve for questions like "Isn't it *true* you bought a gun the night of the murder?"

"I saw sixteen different kinds of juices," Carter testified.

Two days later, Officer William Dickinson, also from the CDU, gave a similar account. Dickinson's testimony indicated a preference for Heineken beer, with scotch-on-the-rocks taking a close second place. But Dickinson went beyond allegations of soft drinks or sixteen juices, beyond even beer or scotch.

"What did you see on the *third*

floor?" demanded Connelly.

"I saw men engaged in sexual activity," the officer replied.

"I want you to describe exactly what kind of sexual activity you saw."

"I saw men engaged in oral intercourse, anal intercourse, and mutual masturbation," Dickinson said, trying to hold back a grin. Sgt. Edward McNeley, seated at the prosecutor's table, smiled and looked away and others shifted nervously. One would think that vice cops would be more accustomed to this sort of language.

Now it is true that the Massachusetts legislature has passed laws to protect the citizenry from the unlicensed sale of soda pop. (Actually, it would probably be more accurate to say that the Massachusetts legislature recognized the cash potential in soda pop sales and deemed itself worthy of a cut.) It is also true that Massachusetts still maintains Sunday laws, regulating those impious individuals who would lure us away, with dance or drink, from our regular weekly church services. Anyone who reads *GCN* is certainly aware of regulations, such as those governing overcrowding, imposed by the state to

assure safety in case of fire. And it surely comes as no surprise that a state which passes laws governing libationary activity might also seek to control sexual activity.

The question which comes to mind is whether it is just a trifle silly for the legislature, the police, the district attorney and the municipal court to be regulating this sort of conduct in a private club in the wee hours of the morning. It certainly would seem silly if all these charges had been leveled at a straight club. Elks, Moose, and Veterans of Foreign Wars, all of whom sell soft drinks, would laugh the vice squad right out of town.

As for all the testimony, Judge John Cratsley has taken the matters under advisement until next month. He has, however, upheld the defendants' request for a subpoena of vice squad records which could show a pattern of selective enforcement. For these latest hearings, part of a legal process that has gone on for nearly four years, are just a preliminary to a long battle ahead which may decide the fate of soft drinks for some time to come.

### Correction

In the article on the gay rights resolution passed by the American Federation of State, County and Municipal Employees (*GCN*, Vol 10, No. 2), Tom Stabnicki's name was misspelled as Stadnicki and the address given for the AFSCME Gay Caucus was incorrect. The Caucus can be contacted at P.O. Box 10309, Chicago, IL 60610.

We regret the errors.

### Donations to help rebuild after the fire may be sent to the following addresses:

- Gay Community News, P.O. Box 971, Boston, MA 02103
  - Fag Rag, P.O. Box 331, Kenmore Station, Boston, MA 02215
  - Glad Day Bookshop, 22 Bromfield Street, Boston, MA 02108 (Mail will be forwarded.)
- Checks should be made out to Gay Community News, Fag Rag or Glad Day Bookshop.



# Community Voices



A picture is worth a thousand words . . . We received this old photo of the 1906 Great Fire of San Francisco with the words, "Well, if they rebuilt San Francisco, you can do it, too!"

## reconstruction

Dear GCN:

It seems that it will be a while before any serious fundraising gets done here, so I'm sending a donation in the meantime. It is very important to me that you keep publishing. And it is crucial to the gay movement and gay community that you do so. You've all been heroes for many years, just keeping the paper alive, and it seems terribly unfair that you are faced with such a huge job of reconstruction.

I feel a lot of grief for the loss of the office, the back issues, and the time and money it will take to rebuild the paper. I'll do what I can to help from this end. For now, along with the check, I'm sending my best hopes and a lot of affection for those of you who are doing most of the work in Boston. Good luck.

Gayle Rubin  
San Francisco

## a point or two

To the Editor:

James Steakley errs on one or two points in his "History Lessons" (June 26, 1982). He cites the proposal to erect a mandala-shaped monument in Hartford, Connecticut in memory of the victims of the Holocaust. Actually, it was a private committee, with some Town support, that proposed such a monument, not "a rabbi," as he claims, and this was in West Hartford. It is true that gay people were scandalously excluded from participating in this project in any open fashion and that attempts to gain such participation were repeatedly rebuffed. See *GCN* (July 15, 1978) for more details.

Steakley continues with another claim that is completely off: "Gay activists saw to it that the American premiere of *Bent* took place in Hartford, a brilliant tactic." It may have been a brilliant tactic if such had been the case, but it wasn't. In the first place, the play was slated to have its premiere at the Hartford Stage Company, but the producers withdrew that honor and presented it directly on Broadway, actually resulting in some hasty rescheduling of the Hartford Stage Company's season. In any case, this was an artistic decision to stage the play on the part of the Hartford Stage Company which was not, and is not, to my knowledge, any hotbed of gay activism.

Notable, however, is that fact that the Hartford Stage Company did produce another Martin Sherman play on its smaller stage in the spring of 1979, *Passing By*, also on a gay theme and a very, very moving and funny treatment not only of the evolving relationship between two gay men but of the course of a bout with hepatitis. I have not heard of any other production of this play — perhaps there has been one — but I take this opportunity to recommend it highly to any producing companies that may be out there reading this. In many ways I found it the more satisfying play from a structural point of view than *Bent*.

Not only *GCN*, but the Hartford *Courant*, the West Hartford *News*, the MCC *News*, the New Haven *Register* and other publications covered the mandala story. Unfortunately I cannot supply current information on the progress of the memorial. Can someone from the Hartford area who knows what has become of the project bring us up to date?

Sincerely,  
Eric Gordon  
New York, NY

### Fireside chat. . .

*GCN* has temporarily relocated at 140 Boylston St., Boston, near the Boylston St. T station. Our phone service has been more or less restored (you know the phone company!) and we have electricity in half of our office. We are beginning to resume a reasonable though not entirely normal schedule. The many volunteers and supporters have been wonderful — it helps to know that you still care. Despite the myriad problems, we are plugging along.

## carry on, damn it . . . please?

*GCN* continues to get many letters of support from people all over the country and world. We have heard from people from all walks of life, in and out of the closet, and even from a few relatives and friends of lesbians and gay men. It's encouraging to discover that despite our differences — probably *because* of our differences — we are a strong community. As we staffers drag toward the end of our week, we are encouraged to discover that we are not alone!

- I've been a faithful reader for over five years and I don't think I've missed reading through an issue during that time.

Thanks for recognizing the important relationship of other political movements to gay liberation and keeping us informed. Yours is the only paper where I can get timely, "straight" information on prison issues, the reproductive rights movement, and the grand jury project (and the Susan Saxe case).

Also, I hope Jennifer Camper keeps her present high profile through your pages (her cartoons are great) and that *Queerboat* becomes a regular feature. Is there any chance a *Random Lust II* series could rise from the ashes? Good luck!

- What happened is a terrible, senseless tragedy. The state I live in (Nevada) is a barren desert in more ways than one. Your publication kept me in touch with "the gay world," so to speak, and I pray for your continuing courage in the face of great adversity.

- Hearing about the support everyone has been giving you keeps making me cry, as did your July 31 issue with letters and Nancy Walker's column. The tears come from a relief that our community is so strong and supportive no matter how many divisions we have among us. In spite of the "Moral Minority," we seem to be staying alive. Thank you for the guts and will to keep putting out the paper.

- I should have written long ago to say thanks for a great newspaper. For me, you're all those things political journals say they'll be, but rarely are: provocative, enlightening, indispensable. I'm sorry it took a terrible fire to get me to write.

- The news about your fire was so upsetting to me, and I'll do all I can over here (Hawaii) to help you recover and keep publishing. *GCN* is so very important to *all* of us — we must not let "them" put "us" out of business. I would encourage each and every reader to mail in even one dollar right away. None of us are so poor we can't do that, and enclosed is mine and my lover's, too! We're destitute, but *GCN* makes us so *very rich*. We love you all!

- I'm about to retire, a little frightened that there may not be enough money to see me through. However, I would like you to have this donation, because I realize that the future will not be so sweet without the freedom to inquire and inform that you have represented to me.

- Carry on, damn it! . . . Please? We all need *GCN* more than we say — or can say.

- The news of the fire brought tears, reminded me of our individual and collective vulnerability in refusing to be invisible. Thanks for picking up the torch, as it were, and moving on. We need you now more than ever and are proud of you.

- I was shocked and upset to learn that the *GCN* office had been burned out. As I've said before, in San Francisco, we have no newspaper of comparison with *GCN*. Nowhere else can I find national and international news of interest to *both lesbians and gay men* that is covered in such depth. I often disagree with some of *GCN*'s articles, but I would greatly miss *GCN* if it stopped publishing.

## loss vs. profit

Dear GCN People:

While I wholeheartedly support and admire *GCN*'s policy of printing all letters received, I do feel it is a policy subject to abuse by certain writers. A good example is the recent letter by Jerald Moldenhauer, proprietor of the Glad Day Bookstore, which amounted to nothing more than a free advertisement for his own wants.

Glad Day Bookstore, while it may cater to a gay clientele, is hardly a "gay institution"; it is, however, very much a part of the "gay commercial scene." Moldenhauer is a businessman with another profit-making bookstore in Canada. His loss, though heavy, is a tax write-off. I have no doubt in my mind that he will soon reopen and resume selling *Mandate* and *Honcho* and maybe even all those water-damaged books, with a whopping ten percent discount. The Glad Day Bookstore does not merit the financial outpouring Moldenhauer is expecting from the community.

I am angered that he would use his letter to take a personal swipe at *GCN* Managing Editor Cindy Patton. Patton has done her damndest to keep this paper going and the staff functioning, all the while as she learns the ropes of her very new position. She has performed admirably.

Glad Day Bookstore, it must be made clear, above all else, is a BUSINESS run for the PROFIT of its owner, JERALD MOLDENHAUER. Mark A. Perigard  
Somerville, MA

## Design Director

*Gay Community News* is looking for a Design Director. Graphic arts skills necessary as well as a commitment to feminism and social change. Low salary plus medical benefits. Address inquiries to Cindy Patton, *GCN*, P.O. Box 971, Boston, MA 02103, or call 426-4469.

## Join the GCN

One way to strengthen and rebuild *GCN* is to become a sustainer. Your quarterly contribution of \$30 will allow you to join the "GCN 100," those initial 100 *GCN* supporters who can pledge to make these donations. Consider this opportunity today. We'd especially like to hear this week from anyone who supports the paper, bodyguards to Queens, and Leos and Virgos!

## THE GCN SUSTAINER PROGRAM

☐ YES, I/We would like to become a *GCN* sustainer and help to build a Financially Stronger *GCN*.

I/We pledge to contribute

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- Your comments are welcome; please enclose with this coupon.

Mail to: *GCN* sustainers, 22 Bromfield St., Boston, MA 02108

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Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

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# Community Voices

## nazis in chicago

Dear *GCN*,

I would like to respond to a letter from the Spartacist League ("Gays and Nazis"), in your July 3 issue. As a member of the Revolutionary Socialist League, which Spartacist Tom Dowling attacks, and a former member of the Spart's youth group, the Spartacus Youth League, I would like to clarify some of the issues involved in the various protests against the Nazi rally on lesbian and gay pride day in Chicago. (I'll try and ignore his sectarian baits, tough-guy rhetoric, and factual distortions. I'll also try and ignore his subtly anti-semitic comment about "throwing day-old bagels . . .")

When right wingers like the American Nazi Party make a direct provocation against the lesbian and gay community as they did in Chicago on June 27, a key issue must be educating the lesbian and gay community itself about the issues and organizing our community to defend itself. In that context we should look for allies outside our community to strengthen our side and build unity among oppressed and working people. This is the strategy put forward by the Revolutionary Socialist League. We believe that unless we defend ourselves, the Nazis and other right-wingers will become more bold and deadly in their attacks on our community. For this approach we have been violence baited by the gay establishment and now, by the Spartacist League.

But we know what we are doing, and have participated in many, many anti-Nazi and anti-KKK demonstrations in various communities across the country in the past few years. We have attempted to work with other organizations—successfully— in an attempt to build real working unity despite differences on the left.

The approach of the Spartacist League is different. What they have done is trivialize the fact that lesbians and gay males are under attack. Lesbian and Gay Pride Day to the SL is just "a gay festival." Rather than use the terms our movement has used to define ourselves—lesbians and gays—the SL prefers to call us "homosexuals" thus distancing themselves from our movement for dignity, rights and liberation. To the SL, we are just another marginal group.

The techniques the SL uses to "fight" the Nazis

are paper endorsements from trade union bureaucrats and college professors, and thousands of dollars of SL money. The leaflet the SL used to build for the anti-Nazi protest carefully left out the fact that the Nazi rally was directed against gay people, thus ensuring that they would not have to confront the issue of anti-gay prejudice that unfortunately exists among Black people, Jewish people, and straight workers.

At the heart of the SL's attitude is a simple but insidious notion: lesbians and gay men should not bother fighting for their own liberation because that is "lifestylism"; rather, we should become closeted members of a straight-dominated sect and hope we are not forgotten after the revolution. The SL has a closet rule which it uses to keep its members from "flaunting" their gayness when doing political work. The rule states that any member shall not in his functioning or appearance be a detriment to the work of the SL. By definition and usage, this implies that being openly gay cannot but be detrimental. So much for the SL's view of lesbian and gay liberation. To the SL, being butch, fem, into drag or leather, or any other open expression of sexuality is detrimental to their "revolution." What are examples of the SL's revolution? The crushing of the Polish workers, the Russian invasion of Afghanistan, and the institutionalized anti-gay bigotry in Cuba. I don't want to be in *that* kind of revolution.

A revolution is for freedom. A revolution is for the liberation of all people. A revolution would allow people to be who they really are: controlling their own appearance, work, sexuality; their own lives. A revolution means consciously confronting the bigotry that divides us—not smoothing it over and hoping it will go away. A revolution is not something led by a self-appointed elite. A revolution is something the great majority of people must consciously work for and fight for. My organization, the Revolutionary Socialist League, is part of *that* revolution; that struggle for lesbian and gay liberation. It is the SL who is outside that struggle and outside our community. Yours in lesbian and gay liberation, Ian Daniels  
New York, NY

## off the wall

Dear *GCN*:

I was an endorser of the June 27 Committee to Stop the Nazis, a group initiated by the Spartacist League to mobilize working people against the Nazis, who were planning a protest of the Chicago gay pride march. I believe this may have been the first time that a left-wing group has campaigned to mobilize labor and Black and other non-gay support for an action to defend homosexuals (among others!) against the Nazi scum. I am glad to have been associated, however peripherally, with this successful anti-Nazi mobilization.

But David Morris' account of the event (*GCN*, July 10, 1982) was clearly off the wall, based as it apparently was on the highly tendentious views of a factional opponent of the organizers. David's a nice guy, so why did he throw reporting integrity to the wind? *GCN* really goofed on this one. You owe an apology to the Spartacists and the June 27 Committee to Stop the Nazis.

Yours in struggle for freedom,  
David Thorstad  
New York, NY

## more to offer

Dear Editor:

As a lesbian, I believe I have more to offer the gay community than the cover illustration of this week's issue might suggest. I would hope that you would discover how vital we are, and put that one-half page of good space to better use, instead of wasting it on such "humor."

Mary McLaughlin  
Boston, MA

The Boston Lesbian and Gay Film Festival will be held September 10, 11 and 12th and will feature films made by gay and lesbian independent film and video artists. The festival is being co-sponsored by Gay Community News and The Boston Film/Video Foundation. The festival committee is scheduling a special showing of new films and tapes by New England artists and invites producers to submit their films and tapes for consideration. Films produced in Super 8 and 16 mm formats, and tapes in ¾" format, are eligible. For information contact Wade Nichols at BF/VF (617) 536-1540. The festival committee would also invite those who would like to volunteer to call GCN and leave a message for the committee.

## party-hearty no more

Dear *Gay Community News*,

As one who was actively involved in planning Chicago's anti-Nazi demonstration, I feel that I must write to you in an effort to correct your misleading coverage of the events that transpired in Chicago on Gay and Lesbian Pride Day.

While not a member of either the Spartacist League or the Revolutionary Socialist League, I found myself involved for the first time with these two leftist organizations. I was an active member of the RLS-initiated Stonewall Committee, and I also endorsed the efforts of the Spartacist League-initiated June 27 Committee Against the Nazis. (I personally did not, and still do not, see these as contradictory actions.) The Stonewall Committee's efforts were aimed mostly at mobilizing the gay and lesbian community. The June 27 Committee's efforts were more broadly based, aimed predominantly at the labor movement, including the black, Hispanic, lesbian/gay and Jewish communities. In retrospect, it was the Spartacist League's efforts which proved to be the most successful. Their rally definitely strengthened rather than "further complicated" the counter-demonstration, as your article states. Your source was either misinformed or extremely biased.

You also quote a member of the Stonewall Committee as saying that "The Spartacists refused to address the specific question of lesbian and gay pride." This is false. It is quite obvious in the Spartacist League's publications and in their actions on June 27 that they are supporters of gay and lesbian rights.

Although the Nazis were unable to gather a serious coalition to demand our downfall, others may be more successful. We can no longer sit back or party-hearty and pretend that our liberties are guaranteed forever. Now is the time to organize and network with others in order to protect our rights.

Yours truly,

Jay Goldberg

Chicago, IL

## community

Dear *GCN*:

Just back from a nice little weekend holiday in P-Town and thought I'd make some comments on what I call the "Goodbye P-Town Blues."

I'd planned this vacation hungrily, as a reward for surviving my exams last quarter. Every year I go to P-Town and bask in my element. Every year, for a short time, I go someplace where I and my kind are the majority, the norm. Every year I look forward to the peace, the comfort, of being totally me, of being more completely out than I can be anywhere else. And every year I go through the Goodbye P-Town Blues.

I wonder why I never remember them.

I'd bought a button, "So many women, so little time," and worn it conspicuously all weekend without once thinking, "Can I wear it here? Who might I see?" When my friend Nora and I left the town this afternoon, I'd quite forgotten I was wearing it. Though we were heading west on 6 towards home, my spirit was still in P-Town, and when we stopped for lunch near the Sagamore Bridge I was surprised at the tension building inside me. "I'm going home," I said to Nora, "where I can't drive around with a bumper sticker saying 'Women-loving-Woman,' where I have to hide my buttons around certain people, where I have to constantly be aware of who I'm with if I want to speak openly."

I spend a lot of time quietly, steadily coming out and educating people, and I suddenly realized how much energy it takes for me to do so.

"Reentry," I thought, "After three days of rest, I have to get strong again." My little person inside wailed, "No, let's go back to P-Town. Let's go buy a house there, and live there, and be natural all the time. I don't want to fight anymore, I want to rest."

In my sleep I sometimes dream I'm living in P-Town. I have friends, I'm happy, I'm me. It's disappointing to wake to the reality of a cautious, relatively hidden life. But I get up, and go to work, and put one foot in front of the other, and keep quietly coming out whenever I can.

As Nora and I sat having our coffee, I thought about all the progress I'd made in my little corner of the world—about all the people I'd come out to, all the myths I was helping to dispel, all the unexpected support and friendship I'd found, and about how rarely I'd encountered someone who just couldn't be reached.

"P-Town's a fairyland," I told Nora, and we laughed at the unexpected pun. "But it's not real," I continued. "I have to live in the world, the real world, just like everybody else. I can't hide in P-Town, where it's safe. I have to be free—just like everybody else. I have to go home."

I am tremendously grateful for P-Town, where I can be normal once or twice a year, where I can rest briefly between rounds. But there's a big, exciting world out here, and an infinite variety of people to experience, and experiences to survive. And how can people know I'm normal if they can't see me, if I'm only a mythological creature living in a distant fairyland?

I choose to be a warrior of sorts—a myth-fighter.

A real, live human being.

Christine M. Conran

Sudbury, MA

## true history of splits

To the Editor:

We are writing to object to your false and misleading report on the important anti-Nazi demonstration in Chicago on June 27 which appeared in *Gay Community News*, 10 July. Noting that the fascist American Nazi Party had scheduled a "death to queers" rally on Gay Pride Day in Chicago, your article in gross disregard for the facts attributed to something called the "Stonewall Committee" the sizable anti-Nazi mobilization which shouted down the fascist provocation. Your article then slanders the organizers of the anti-Nazi demonstration:

"The counter-demonstration was further complicated by the presence of the Spartacist League, whose members used a large sound system to 'try to steal the whole show,' in the words of Stonewall member Richard Wilson. Wilson said the Spartacists refused to address the specific question of lesbian and gay pride. He told *GCN* that in several cases Spartacists aided the police by pointing out to them persons who had thrown objects at the Nazis."

This is a lie from start to finish! Everyone who was there in Lincoln Park on June 27 knows that the anti-Nazi mobilization was organized by the June 27 Committee Against the Nazis, initiated by the Spartacist League working with Chicago-area unionists and neighborhood groups. The crowd of three thousand which turned out to "greet" the Nazis with chants of "Chicago is a labor town, Chicago is a gay town, Chicago is a Jewish town, Chicago is a black town — No room for Nazis!" were mobilized by the work of the June 27 Committee volunteers who distributed 260,000 leaflets and soapboxed at union halls and plant gates, at schools and in working class, black, Jewish and gay neighborhoods.

The "Stonewall Committee" was from the beginning a parasitic and contradictory venture which split under the impact of the June 27 Committee organizing efforts. Though the Stonewallers differed with the official Gay Pride organizers' plan to avoid confronting the Nazis directly, they also opposed the June 27 Committee's broad-based, labor/black-led strategy of anti-fascist work. The Stonewallers' own "strategy" was premised on the old New Left sectoralist notion that nobody but gays will defend gay rights; they confined their "organizing" to empty gestures like a Stonewall march through the gay community consisting of *six* people! These are the people who are now spreading, with your assistance, slanders against the organizers of the anti-Nazi mobilization.

Most of your readers, unfortunately, will have no way of knowing what really happened. But all over Chicago are plenty who do. Prior to the demonstration, Chicago's gay weekly (*GayLife*, 25 June) provided serious reporting of our organizing efforts. While making clear the Pride Week Planning Committee "decision not to facilitate a confrontation with the Nazis," *GayLife* also reported on the June 27 Committee press conference where a former leader of the Los Angeles-based Lavender and Red Union, Gene Shofner of the Spartacist League, called for a "mass mobilization of labor, blacks, minorities and gays to stop the Nazis" and explained the June 27 Committee's determination not to engage in futile (not to say suicidal) confrontations with the Chicago police. *GayLife* noted as well the formation of a separate Stonewall Committee and the split from it of a dozen members who were critical of the manipulations of the Revolutionary Socialist League.

The subsequent 2 July issue of *GayLife*, in an article headlined "No Room for Nazis!" accurately reported on the demonstration: "The largest contingent of counterdemonstrators Sunday appeared to be members of the June 27 Committee Against the Nazis, which was initiated by the Spartacist League . . . The Committee received a permit June 24 to bring sound equipment to the site and set up a platform Sunday from which black and labor representatives and [Spartacist] League members spoke . . ."

We do not claim to understand why the *Gay Community News* has solidarized with and given currency to a dirty, factionally motivated smear job. By so doing you have misinformed and disoriented your readers. You have also destroyed your credibility among the hundreds of Chicago gay militants who turned out against the Nazis under the banners of the June 27 Committee.

Gene Shofner, Alison Spencer  
for the Spartacist League

## back on your feet

Dear *GCN*:

The other night, the little auditorium at the public library was full of dykes and faggots and friends and we passed the hat for you. We're thinking of you folks and hope this will help you get back on your feet.

*Our South  
Durham, NC*

### Lost Our Shirts

Our recent shipment of *GCN* t-shirts was burned up in the fire. There were about 10 or 12 orders waiting to be mailed. Unfortunately, we lost the addresses of those dozen people, so if you haven't gotten your shirt yet, write again. We will be getting more shirts soon, so watch for a new "Fashion Victim" Ad!



# Boston Shoppers Guide

# International

continued from page 3

problems were developed in the reports on the workshops on racism, on Latin America, Africa and Asia and on women in the IGA.

Each of the working groups dealt initially with consciousness raising among the participants in the conference. That approach was expanded as the workshops called on member organizations to actively take up internal consciousness raising upon their return from the conference. Each workshop report gave an economic analysis of the exclusion of individuals and regional organizations. Women, people of color and nonWestern organizations, it was understood, would not have the economic means to join the IGA or any international organization and would be even less likely to have the means to travel to international meetings.

Debate about solutions to these problems followed, leading to a call to rework the constitutional provisions for gender parity, which currently allow women to give their vote by proxy to other individuals if they are not able to attend meetings. Delegates called

for the development in New York of an interim communications office on Latin America, Africa and Asia for the purpose of outreach to those areas and for a commitment by the North American Network to focus specifically on making contact with Third World and women's organizations in that region.

In the course of the week-long meeting, an impressive amount was accomplished in the development of the IGA. While less tangible advances were made in international support work and coordination, preliminary steps were taken to insure that they will be the primary focus of next year's meeting in Vienna.

The task of developing internal structure, policies and dynamic is problematic for all young organizations, even more so for organizations which meet as seldom as once a year. At the Washington meeting, however, the IGA was able to consider that task in the context of the organization's existence as a politically active coalition and as an organization that can exist only in its connection to and involvement in the lesbian and gay movement.

**Gay Community News thanks the staff and patrons of Chaps for the benefit tea dance to help us rebuild.**

**GARY BUSECK and  
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# Gay/Lesbian Jews Meet Differences Into Unity

**Differences Into Unity:**  
International Conference of  
Gay and Lesbian Jews  
Los Angeles, California July 2-5

By Aryeh Engel  
and Aliza Maggad

"We call it the Huntsville Hip-to-Hip," the delegate from Huntsville, Alabama, said as he directed several hundred people to join in a huge circle during the final moments of the Seventh International Conference of Gay and Lesbian Jews. The Conference, held in Los Angeles, July 2-5, brought together a unique community of nearly 300 lesbian and gay Jews from the U.S. and Canada. The conference was missing the Israeli delegation, which had cancelled because of the Lebanon crisis.

This annual gathering serves as both a meeting place for the World Congress of Lesbian and Gay Jewish Organizations (a body of thirty-four organizations worldwide) and as the site for an open conference where all can share Judaism in a gay atmosphere, socialize, sing, dance, worship and debate issues of common concern.

The conference opened with Sabbath evening services at the host congregation's synagogue building, a modest structure decorated with the work of local artists. The services were led by the congregation's rabbinic intern, Margaret Holub. Although the rabbi is not a lesbian herself, she won the hearts of the L.A. congregation and the conferees. L.A.'s own folk singers of Jewish, feminist and gay men's music, Pilshaw and Sklamberg,

expressed their sentiment of the service by singing "There's something about the women in my life." The duo provided continuous entertainment to the conferees. Hopefully they will include Boston on an upcoming tour of the East. The strength of singing by all the conferees throughout the weekend was evidence of the spirit of the worldwide group, which was rivaled only by their enthusiasm for folk dancing.

The conference included workshops on a variety of gay, lesbian, Jewish and other topics. Boston's delegates were leaders of workshops dealing with "Gay Men and Lesbians Working Together" and "Cherishing Our Leadership." Both of these sessions provided a time for representatives of the various groups to share their concerns and to tackle actual problems. A workshop dealing with "Our Place in Judaism" was co-led by gay male and straight female rabbis. Other workshops focussed on developing a caring community, having children, relations with "in-laws," and Israeli song and dance.

Perhaps the most moving workshop was a presentation on Ethiopia's Black Jews, who have been reduced by hunger, war and sickness from about half a million people to several thousand. These staunchly religious and Zionist people are in great need of assistance. Despite an overwhelming desire to migrate to Israel, few have been able to do so. The American Association for Ethiopian Jewry (c/o Fah'ar Zahav, PO Box 5640, San Francisco, CA,

94101, 415/621-2871) who presented the program appealed for the conferees' help. As a result, a resolution calling on all member organizations to provide help was passed at the Conference plenary session.

Delegations from Los Angeles and Indiana both brought resolutions opposing women-only (and men-only) groups as members of the World Congress. Although the by-laws allow any gay and/or lesbian Jewish organization to join, the delegations were concerned that the number of lesbian-only groups would multiply and thereby destroy a united community. The controversy was fueled by a split last year in the Chicago group which resulted in two delegations from Chicago registering for this year's conference; one was the original congregation, now mostly men, and the other an all women's group. Other groups proposed resolutions, however, strongly supporting the rights of groups to form in the way they see fit.

A women's caucus spoke to dozens of delegation members to convince them that women-only groups were an important part of a unified world community. People gathered in hotel rooms, restaurants, at the pool or in the lobby, discussing all the issues underlying gay men and lesbians working together, sometimes shouting, sometimes crying. By the end, many had changed their points of view and the delegations agreed to withdraw the resolutions to allow for further thought and discussion as well as to avoid organizational division.

The delegates felt a great deal of



pain over the split between men and women in the Chicago group and feared further splits. The new Coordinating Secretary encouraged conference participants to "... recognize the deep pain many of us feel and that we cause each other ... and deal with it before we resort to political resolutions."

Many topics enjoyed greater consensus: with little debate, resolutions passed favoring a nuclear arms freeze and urging Israelis and Palestinian Arabs to negotiate. Other resolutions urged the World Congress and local groups to seek membership in national and international Jewish organizations as a means of more fully participating in the Jewish community. Plans were also established to collect books on gay topics and send them to the Israeli group, since movement literature is much harder to obtain in Israel than it is in the U.S.

The World Congress delegates, representing sixteen large east and west coast cities, as well as the mid-west and Canada, met to discuss organizational matters and elect new officers. Aaron Cooper of San Francisco was elected Coordinating Secretary of the World Congress Management Committee after three ballots resulted in a tie vote with Priscilla Golding of Boston. In a unity compromise, Ms. Golding withdrew to accept the job of Organizational Development Coordinator, a position designed to assist the formation of new organizations on the local level and to aid the growth of existing groups.

Boston's group, Am Tikva, with nine energetic representatives, was highly visible throughout the conference. Am Tikva introduced more resolutions at the conference than any

*continued on page 13*

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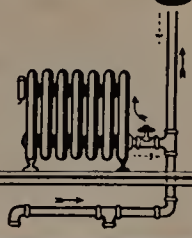
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# Bringing it all together

## An interview with Evelyn Torton Beck

By Andrea Freud Loewenstein

My friendship with Evelyn Beck dates back to 1972 when I was a graduate student in the English Department at the University of Wisconsin, Madison. Evelyn was (and still is) a tenured professor in Comparative Literature and Women's Studies. An outspoken Jewish feminist, Evelyn supported me as a feminist scholar, a beginning writer and a lesbian. She was a role model to me in many ways, and it seemed appropriate to me that she should be the editor of the anthology, *Nice Jewish Girls* (Persephone, 1982), to which I contributed a piece. We had kept in touch over the years and were able to reconnect when Evelyn came to Boston in connection with the book's publication. Once we began this interview we found that we both had a lot to say, and what follows is only an excerpt from a three-hour talk.

**Andrea:** When I first knew you I was struck by your pride in your Jewishness, but as far as I knew, you weren't yet a lesbian. Can you tell me something about how you came to terms with these two parts of yourself?

**Evelyn:** I know I considered that I was a lesbian when I was about thirteen or fourteen, but because this was in the 1940's this was so impossible and unthinkable that like a lot of other women, I chose heterosexuality because I was able to. I didn't come out again until there was a woman's movement which validated the possibility of lesbian existence. My daughter came out before I did and my respect for her, once I got used to the fact that she was a lesbian, helped me come out.

I was extremely Jewish-identified even as a young child. I am a refugee, and of course having to leave my homeland which was Vienna, and my relatives, and a secure way of life was traumatic, and I'm sure marked me in a way. But that was not the root of my pride in being a Jew . . . It was my involvement in Hashomair Hatzair, which was a Marxist-Zionist youth group which had a vision of a collective way of life and a belief in working together for a creation of a better world in which people would live in collectives, the kibbutzim in Israel, where we would share the money, share the work, and there would be no sex roles. At a very early age that vision spoke to me, and I even went around collecting money on the subway and making speeches when the train stopped. I now realize [that] was an act of bravery for a twelve year old! That vision motivated me for a long time, and I still see a lot of parallels between Hashomair Hatzair and the lesbian feminist movement.

**Andrea:** But you didn't emigrate to Israel?

**Evelyn:** No, I went to college instead. I don't know if in Brooklyn (I went to Brooklyn College) you can really move too far from your Jewish roots, but it certainly wasn't a motivating part of my life during those years . . . until I got to my doctorate work some years later. My dissertation topic was the impact of Yiddish theatre on Kafka, and I know that if I hadn't found a topic that spoke so deeply to part of myself, I would never have gotten a PhD. That topic allowed me to reimmerse myself in Yiddish literature and in Eastern European culture, which I did feel a part of. Even though I was born in Vienna, my father came from the shtetl. He'd run away as a young boy to make his fortune, so I had that as a part of my heritage. Doing this work nourished a whole part of myself that had been quiescent for some time . . . Once I had finished the dissertation, written the book, I came to the recognition that Yiddish literature was totally absent in the MLA (Modern Language Association). And I remember going to my advisor and saying, "There is no Yiddish seminar at the MLA." She said, "Well, if you want one, create one." So I just went right ahead and organized the first Yiddish seminar that there ever was. It was a lightning rod for other Jewish people in the academy who had sensed the lack, but somebody had to take the first step . . . That recognition made me look more closely at my teaching, and I realized that I wasn't teaching any Yiddish texts in a course called "Masterpieces" so I started integrating Shalom Aleichem into my Comp. Lit. courses and then I began building courses around Yiddish literature. The only way I've been able to survive in the academy is to make my academic work my political work, so that I feel that I'm not just teaching for the sake of literature but for the sake of life.

By the time I met you, I had turned that course into a course on the Jewish woman, because once I became immersed in Yiddish literature I realized what a male tradition it was, at least in the way I had learned it. Teaching that course felt very nourishing. It made me feel very whole.

**Andrea:** You really do a lot of bringing together in your work.

**Evelyn:** Yes, you could say that was my mission, both as a human process, for myself, and because I think that there are a lot of people out there who have split selves that they want to heal. Doing *Nice Jewish Girls* was a real culmination of my bringing together of things. I had already been integrating the lesbian perspective into my teaching for a long time, before I came out. I was in touch with lesbians in Wisconsin who were very vocal about my doing this. When I did the course on Jewish women I began looking for articles and essays which would bring that dimension in, and I found some.

Later I taught a course on lesbian literature, and it was important to me to bring the Jewish dimension there. I see myself going to these different groups, trying to make each one more aware of their own mission, more fully integrated and responsive.

**Andrea:** As a teacher myself now, I'm very interested in that aspect of your teaching in which you're a model for your students. How do you see yourself this way, and how did this change as you came out as a lesbian?

**Evelyn:** One of my political science friends says there's a name for this kind of activity: using the self as a means of catalyzing other people to feel stronger and better about themselves. I think I do this intuitively on the level of just presenting myself; partly because I never lost the awareness of just how insecure I was as a young Jewish refugee girl-child. It's very important to me to get across the message – in both how I am and in how I treat the students – that all of this is possible for them too.

**Andrea:** I know that just having you there was a real relief to me.

**Evelyn:** Yes, and I think feeling good about myself as a Jew probably came from just feeling good about myself as a person, and accepting my own strength. I really was transformed when I got my PhD and began to do professional work. It's really important to me to know that coming into your own power, which sounds like a cliché of feminist theory, really is true. It makes you feel good about all parts of yourself.

**Andrea:** Did you come out publically at Wisconsin? How did that change your relationships there?

**Evelyn:** Well, I was out for a whole year, and didn't even tell the lesbian community, I think because very soon after I came out I was in a couple and I was embarrassed. Also because I had freaked out when my daughter came out and it was embarrassing: "Well, now I'm one too!" By the time I came out to the community they all knew and were just waiting for me to say the word. I don't think I came out in public in any class before I had tenure.

**Andrea:** Do you think it would have jeopardized your tenure?

**Evelyn:** I certainly do! I came out in my first class because one student who was in the class picked up my way of speaking about lesbianism. She did what no one else had done. She just called across a large classroom, "Hey Evelyn, are you a lesbian?" I had two seconds to decide what to do with it, and actually I was very grateful to her. I said, "Yeah, I am," and that class turned out to be the most wonderful class. . .

**Andrea:** I'm interested because I almost never make a public statement like that in my teaching. Of course, I teach in situations where it would be somewhat harder to.

**Evelyn:** Well, it's always a risk, but I know that I teach best when I'm out as both a Jew and a lesbian in class.

**Andrea:** Because you don't have to be so careful?

**Evelyn:** Because then I'm whole. I've never suppressed being Jewish, so I can't even imagine what that would be like, but I know that when I've said



Evelyn Torton Beck

photo credit: © JEB 1982

the words, "I'm a lesbian," then everything else seems to come from a wholer place, from a deeper place, from a stronger place. Even when what I'm talking about doesn't have anything specifically to do with lesbian issues. I don't mean to be prescriptive . . .

**Andrea:** No, you're not, I'm just wondering if the same would be true for me.

**Evelyn:** I talked to a friend who'd been a Communist, and after she read *Nice Jewish Girls* she said, "I don't see why you have to be so open: What if it's part of your mission to be more hidden?" But I don't see that as part of my mission. I see my mission to make the invisible visible, whether it be on the level of Jewish pride in places where it is not a good thing to be a Jew, or lesbian pride in places where that is questionable. And I have to say that I've found that within the lesbian community there has not been much of a receptiveness to Jewish pride.

**Andrea:** Even now? I thought it was more of an "in" thing to be Jewish in the lesbian feminist community now than it ever has been, partly because of the book.

**Evelyn:** Oh, I'd be very dubious about talking about "in" things! For instance, in Washington's Gay Pride we had five or six days of all kinds of activities with a lot of focus on ethnicity, and there was not one public Jew speaking. I think the gay community has not begun to deal with its anti-Semitism.

**Andrea:** You haven't seen any movement?

**Evelyn:** A tiny bit, I grant you, but from where I sit, there's a long way to go. I had really thought, very naively, obviously, that when the book (*Nice Jewish Girls*) came out, everyone in the lesbian feminist community would go, "Ah-ha, of course! My God, we've been anti-Semitic in these and these ways: we've made Jews invisible; we've pushed Christmas; we've had negative stereotypes . . ." but that has not been the case. It's a part of anti-Semitism that many gentile people do not want to acknowledge it. I think that their resistance is very strong, and a lot of work has to be done around even making people aware of how their resistance is, in itself, anti-Semitic.

**Andrea:** We were talking earlier about how before you'd come to this awareness you would hear something offensive and not call it, because of

that old myth that Jews are so oversensitive. Sometimes I feel if I'm close to someone and they say something that feels anti-Semitic it's so threatening to me. It means I might have to discount this whole person in my life, so I don't even let it in. Do you ever have that experience?

**Evelyn:** Yes, and more so since I did the book. I was in upstate New York this year, with lesbians who hadn't had too much experience with Jews, and when they became aware of who I was, one woman made an anti-Semitic joke – about money. I was so thunder-struck that I could not bring myself, at that moment, to say anything, and then I realized that I couldn't live with myself and let it go by. I don't think I've ever been more terrified in my recent years than in calling this person up, because it's, as you say, so terribly unsafe. I think it has to do with our age-old terror that when the Jew cries out nobody is going to listen, that speaking up for yourself will unleash more anti-Semitism on your head.

**Andrea:** Or you're afraid you might find out something you really don't want to know.

**Evelyn:** Yes, no one wants to give up the allies that we think we have. But in this particular case I felt good, she immediately recognized that what she'd said had been inappropriate. She did make some excuse as to why she had made this joke, because she had a Jewish friend who also always made this kind of joke about herself.

**Andrea:** That's a familiar one.

**Evelyn:** But I felt that it was real important for me to have done that, and somewhat reassuring that I didn't get a total discount. I feel that there's hope, but that before we get to a place of hope there'll be more and more people who'll make jokes because they're uncomfortable.

**Andrea:** One reason I sometimes don't bring it up is because in my mind once I decide, "Well, this person is an anti-Semite," then I totally wipe them off the face of the earth.

**Evelyn:** The way I try to look at it is if a person makes one anti-Semitic remark or even two, I try not to say to myself, "They are an anti-Semite," but rather, "They have not come to consciousness around this issue." I have to believe that people are teachable. If I think back around my own development, I think I've come to tremendous consciousness around racism, disabilities, class. So unless I want to discount *myself* totally I feel I have to allow space for growth. But of course the truth is that if you call someone on anti-Semitism it isn't the same – for a while anyway, there is discomfort on both sides.

**Andrea:** I guess it depends on the degree. I feel more comfortable if it's ignorance; say someone who grew up not knowing any Jews or anything about Jewish culture says something based on this ignorance. I find that easier to confront than a more knowledgeable anti-Semitism.

**Evelyn:** Or, for example, if someone says something about all Jews being rich. I feel that although that's anti-Semitic, there are so many Jews themselves who hold these same beliefs. That one is so widespread that it's almost developed a life of its own. Or the myth that all Jews are white. So I feel that anybody who is willing to listen – to hear the ways in which they are participating in spreading and perpetuating the mythology about Jews – I'm willing to take [them] in and not cross [them] off my list.

**Andrea:** In a way, if you can keep confronting, you end up being more open to more people than if you just silently take it in and discount that person ever after.

**Evelyn:** Yes, I think if you do that you're really perpetuating anti-Semitism in a way because it never disrupts that way of thinking, and the only way change will ever happen is to keep disrupting it in the small [ways].

**Andrea:** Here's something else though: What if you have a grudge against this person or don't like them, and it's easier for you in such a case to assume a self-righteous position? How can you be sure you're not doing that?

**Evelyn:** You never know, but then you never really do when you confront someone in any situation.

**Andrea:** But it seems like such a bad thing to say to someone, and if it's not true. . .

**Evelyn:** You see, I would never say to someone, "You're an anti-Semite." I'd say, "That *thing* that you just said seems anti-Semitic to me." And when I felt myself self-doubting, I'd ask myself, "Am I doubting my own perceptions because I myself have internalized some anti-Semitism, or is it fear? What's going on with me?" If I was clear that it was anti-Semitic, then I'd go ahead and confront. But I don't like that word; it has such a combative quality. I would try to explain to the person how what they said is hurtful to me as a Jew, how it is harmful to Jews to say this particular thing, and how they may be wrong in their perceptions, for instance, about all Jews being rich.

**Andrea:** It's easier if it's something like that – right out there. A lot of the time I feel like I go around with feelers out and something may not feel quite right but I don't know why.

**Evelyn:** I bet you don't have this trouble with, say, a sexist remark.

**Andrea:** No, I don't. It's much easier to call someone if they're being anti-woman, anti-black, anti-lesbian or anti-gay.

**Evelyn:** You might ask yourself why.

**Andrea:** I have been.

**Evelyn:** I think it says something about internalized discomfort about being Jewish.

**Andrea:** Yes. And it hurts more, it feels more threatening to me than when they insult, say, some of my other identities.

**Evelyn:** I think maybe I too have some vestiges of shame around my Jewish identity as it is perceived in the world. And that is what keeps us down – the shame and the having to fend for ourselves on this level. I think it has to do with Jew's historical isolation – with how Jews were not supported, as recently as under Hitler; when Jews couldn't be saved; when Jews were killed because nobody would save them, not even their relatives. It's one of the stories I've just begun to tell. We nearly didn't make it to this country because nobody would send us visas, not even distant relatives who had money and were rich. So how does a person feel about themself if they know that other people will not want to bother to save them? And I think those things impact on us very deeply whether or not we had this particular experience.

**Andrea:** I had a very anti-Semitic teacher once, in junior high school, and my mother, who later told me she knew this was going on, kept silent. She was so unwilling to admit that this could happen in America, maybe. But I ended up figuring that there was something wrong with me.

**Evelyn:** Yes, and there are two reasons for it. One, if you shut your mouth you'll maybe get the rewards of the system, whereas if you protest you may not, and the other is fear of greater anti-Semitism if anything is said.

**Andrea:** Yes. There was one other Jewish kid in this class, and his mother would come in and complain and this teacher would roll her eyes, "Oh, no, not this again," and I remember not wanting to be associated with this boy or his mother.

**Evelyn:** Really seeing the degree of Jew-hating in our society (and I call it Jew-hating, not anti-Semitism, because I really feel that in our Christian world there is a real hatred of the Jew) being cognizant of that is a very uncomfortable way to live.

**Andrea:** There's also a hesitation I feel to claim minority status or oppression, when, compared to most people, I've been very lucky. I mean in terms of education, middle class privilege . . .

**Evelyn:** But the fact of one or many Jews having attained middle class status doesn't ultimately change the position of Jews in terms of many people's real and vitriolic hatred, and doesn't mitigate against the tenuous way Jews are allowed in. If you look at it historically, Jews have *continued on page 10*



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## If you hated the book . . .

**The World According to Garp.** Directed by George Roy Hill. Screenplay by Steve Tesich from the novel by John Irving. With Robin Williams, Mary Beth Hurt, Glenn Close, and John Lithgow.

By Michael Bronski

*The World According to Garp* became, through a mixture of marketing, promotion, word of mouth, and media hype, a popular phenomenon. It was one of these "must read" novels that spawned buzz words and t-shirts, garnered a *Time* magazine cover for its author and kept getting mentioned on the Johnny Carson show. Clearly striking some enormously responsive chord, *Garp* became a best seller, had huge paperback sales (over six million in the US alone) and now threatens to be as popular a film.

The John Irving novel was a shrewd mixture of melodrama, ghoulish exaggerations, and old-fashioned homey details held together by a strong, compelling narrative voice. The book tended to the outlandish but drew its readers back to (some form of) reality by dealing with issues that were coming into popular discourse during the seventies: feminism, gender arrangements, sex roles, child care, and finally — though hardly least — the role of the family.

It is probably fruitless to describe in detail all the differences between the lengthy book and its streamlined movie version, but suffice it to say that every-

thing that was obnoxious, suspect or ambivalent in the original is simply out and out offensive in the film. If you hated the book you'll loath the movie.

*Garp* chronicles the life on one T.S. Garp (Robin Williams). Born out of wedlock to Jenny Fields, a nurse, he is raised by his mother and grows up to become a writer, loving husband, loving father, and moving target for all social disorders of the last fifteen years. The three most important people in Garp's life are women. Jenny (Glenn Close), his mother, is an independent woman who becomes a feminist heroine when she writes her autobiography *Sexual Suspect* detailing how, because of her refusal to be the typical dependent wife and mother, she was branded by society. Jenny is an interesting character except that she has this fanatical attitude against lust: she is against it. Lust is equated by Jenny — and to a very large degree by the book and the film as well — as a male fault that almost always brings on dire consequences. While the novelized Jenny is a well-rounded, interesting character, the film presents her as a puritanical monster. The movie twists feminist protests about the sexual exploitation of women into moralizing Victorian cant, but more of that later.

After Garp has decided to become a writer, he meets and falls in love with Helen (Mary Beth Hurt). They marry, have children and a very "liberated"

homelife — she teaches at a college and he stays home with the kids and writes. Everything goes well until Helen dallies with one of her graduate students. (As Quentin Crisp would say, here is lust again, rearing its ugly head.) Well, one thing leads to another and through a series of misunderstandings and just plain unconvincing plotting Garp causes a car accident which causes Helen to bite her boyfriend's cock off while she is blowing him. (Talk about a castration complex; oh well, at least they got the teeth in the right place this time.)

Jenny's main supporter (and Garp's best friend) is Roberta Muldoon, who used to be Robert, an end with the Philadelphia Eagles. I suppose this is intended to be a cute, trendy comment on the flexibility of gender, but it just doesn't work. Although she is treated with dignity and respect Roberta acts like a slightly updated Auntie Mame — racing about in her MG, she goes on Club Med cruises just to have her large womanly heart broken by awful men. As a character, Roberta doesn't make out badly given the bum rap that transvestites and transsexuals have traditionally been given in films. *Psycho* and *Dressed to Kill* are bad press for a lifestyle.

The other major women in the film are a feminist (and, it is implied, lesbian) group who in solidarity with a young, eleven-year-old rape victim whose tongue

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While T.S. Garp (Robin Williams) slaves over his first short stories, his mother nurse Jenny Fields (Glenn Close) casually tears off her incredible autobiography.

## Bringing it all together

continued from page 9

never held a position in society for long. Part of the whole way that anti-Semitism has worked is that Jews have been given certain positions within a community, starting out with being money-lenders, at the behest of the people who really hold the power (and anyone who really believes Jews have the real power in this country is crazy) and when those people feel like it they can divest the Jews of it.

**Andrea:** Yes, and turn on them for having the very positions those in power put them in in the first place.

**Evelyn:** Your guilt [at] feeling so lucky — it's a

dangerous way to feel because what you are doing is taking yourself out of the context of the history of your people. We must look at Jewish existence in terms of Jewish history, and that will give us a wider perspective.

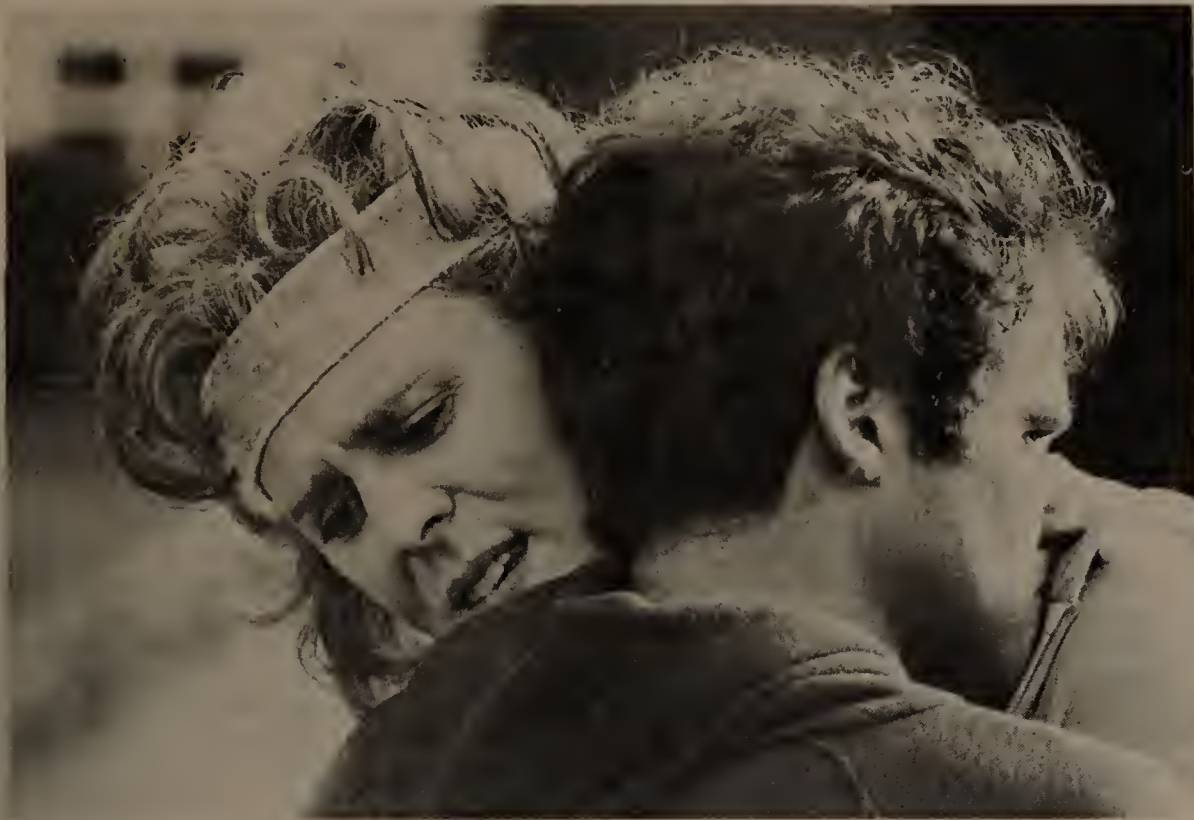
**Andrea:** To get back to the Jew-hating in our society, I notice that almost anything emphatically Jewish in *GCN* tends to get a lot of hate letters. And the other night I was listening to a talk show, and the subject was ostensibly Israel, but what I was aware of was the stored up venom, of person after person calling up saying, "Why don't we bomb Israel now?" In both

cases I get the feeling of so many people just waiting for an excuse to vomit it all out.

**Evelyn:** Yes, both those calls and the letters in *GCN* seem to me to come from a very deep place of fury and anger. And the question of Israel has become a lightning rod for unleashing tremendous amounts of hatred on a global level. Israel has done things that are very problematic, that many Jews are very very upset about, but somehow what has happened, the feeling that has come down on Israel is as though it's the worst, greatest monster that ever existed — worse than any other nation — and more



# you'll loathe the movie



T.S. Garp (Robin Williams) turns for comfort to his transsexual friend and confidant, Roberta Muldoon (John Litgow) in *The World According to Garp*.

was cut out, mutilate themselves in a similar manner. (I'm sure this somehow relates symbolically to the hapless blow job, but I'm not sure why or how.) The only other frequent woman character is a prostitute (Swoosie Kurtz) who pops in and out of the film. She is listed in the credits as "the hooker": a pretty good example of the depth of screenwriter Tesich's and director Hill's concern about women and feminism.

Where the novel presented a perhaps ambivalent view of sex, feminism, and the American family (and I don't think it's all that ambivalent, but I'll give it the benefit of the doubt) the film is vicious and unrelenting. The world is a dangerous, violent place — most of the problems caused by sex — and the only true refuge from this heartless world is the family. Both novel and movie return to the deeply conservative notion that the family unit is

salvation. This unit is safe until you decide to commit adultery. It's a Victorian world where men are too sexual, women have to domesticate them, and in the end everyone suffers. Garp is an everyman who is overwhelmed by the wacked-out world around him. It's a world that seems to have no order and both book and movie want, somehow, to pin the rap on sex and women. Even Garp's death — which comes out of nowhere — is perpetrated by frustrated female sexuality. Male lust may be bad — but when women don't remain pure and batten down the hatches they turn into killers.

What is particularly distressing about *Garp* is that it is one of the few movies (there are a couple more books) that even attempt to integrate feminism and the social changes of the past ten years into their world. Instead of being progressive, it posits a deeply

reactionary view of the world and of people's lives. *Garp* doesn't deal with feminism or sex changes; it only uses them to seem smart and "with it" and then turns against them. People are hungry for books and films about their lives, so hungry that they seem to appreciate poisoned crumbs. (*Ms.* promoted John Irving as one of forty male heroes for, among other things, "understanding that feminist excesses are funny". But maybe that's a bad example; last year they tried to pass off fascist, anti-semitic Evita Peron as a feminist hero.)

Bad movies are nothing new, and bad movies with worse politics are older than Ronald Reagan. It's just that one always hopes for the better. So welcome to the world according to Garp: lust is evil, feminists are crazy, the family is salvation, and women either cut out their tongues, bite off your dick, or dress up like your mother and shoot you.

## Correction

In last week's issue the photograph on the bottom of page 7 was taken by Kim Marshall. The guitarist in the photo at the top of the page is Eduardo Parra, not Edgar. GCN apologizes for the errors.



## with Evelyn Torton Beck

worthy of destruction. When George Ball said on TV the other day, "Jews can't be good citizens of the US because they're too sympathetic to Israel," that again is a real kind of anti-Semitism which has tormented and followed Jews everywhere we've lived — that we can't possibly be true citizens of our own country because we have other allegiances. It's not said of any other group which has gotten itself together. Now that Israel is in the limelight in a very problematic way it doesn't seem possible to say, "I'm a Jew, and a proud Jew" without having to be apologetic for Israel, and that too is anti-Semitic, because it's very

complex [to understand] what it is to be Jewish. Israel is a Jewish state but it's also a nation-state out in the world. I'm angry because I feel that now people look at me and instead of seeing me as Jew with all that that has meant historically and can mean today, what they see is Israel.

**Andrea:** Yes, and people say, "I knew all along they were greedy and pushy and out for whatever they could get, and this proves it."

**Evelyn:** "Yeah, and all those years of extermination were simply a mask for this."

**Andrea:** "See, if you don't keep them down this is what

they'll do." No wonder it's scary to say, "Hey, stop!" when one is conscious of such rage under the surface.

**Evelyn:** Yes, but much as I share the desire not to unleash the rage — since I'm compelled to want to change the way things are — I'm no longer willing to accept, to work in a gay/lesbian community that makes it possible to unleash that kind of venom against Jews, and I'm also not willing to work with Jews who won't accept me as a lesbian. And I think this unwillingness is extremely important and strengthening. Because as long as we're willing to put up, we encourage the continuation of these kinds of feelings.



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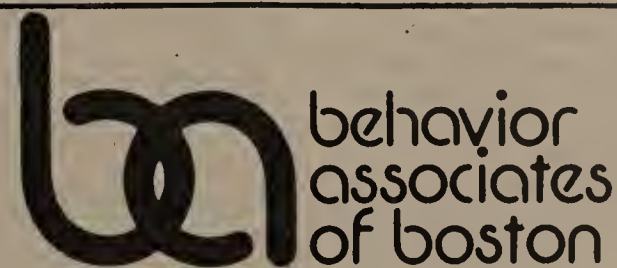
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# "From the Mouths of Babes..."

This monthly column is intended as an open forum for groups and individuals to express their views on a variety of issues facing the large and diverse population of lesbian and gay youth. We hope that articles appearing here will facilitate communication between existing gay and lesbian "under 21" organizations as well as assist in the formation of other such groups. The column will also help isolated gay and lesbian young people to find one another. With these goals in mind, BAGLY (Boston Alliance of Gay and Lesbian Youth) is coordinating a national network of groups concerned with gay youth issues. Contact them by writing: National Youth Network, Box 10GY, GCN, P.O. Box 971, Boston, MA 02103.

All submissions for this column will be actively considered but for your convenience please retain a copy: Send articles to: Youth column, Features Editor, GCN at the above address.

by Mark O'Malley

He stepped into the room uncertainly, looked around for a

moment or two, and walked slowly up towards the group of people sitting in a circle in the center of the room. Cautiously, he asked, "So, . . . is this BAGLY?"

For this young man, it was more than just his first meeting with a new group of people. It was the conclusion of years of fear and isolation.

All lesbians and gays must deal with hostility and homophobia. For those of us who still live with parents or still go to school, it's especially tough. Young lesbians and gay males, because they are young, do not have nearly as much independence as adults. This means they have less opportunity to seek others like them, or to escape from oppressive, homophobic environments. Young lesbians and gays are doubly oppressed, because of both their sexual orientation and their age.

Mainstream society and institutions fail to accept, or often even acknowledge the existence of lesbian and gay youth. Parents of lesbians and gays often do not accept or support their children's homosexuality.

Schools often create highly oppressive environments for gay youth. Lesbian and gay students face a great deal of pressure from their peers. Life is often lonely for those who don't conform. Teachers and administrators generally ignore their gay students' existence, courses rarely deal with homosexuality in any positive way, and school social activities revolve around heterosexuality.

Many younger gays and lesbians can find no escape from fear, homophobia, and loneliness. The homophobic media, of course, offers little more than negative stereotypes. Gay and lesbian youth cannot escape or evade society's oppression nearly as easily as their elders can, because they face a near total lack of any kind of friendly environment or meeting place, especially in suburban and rural areas.

Perhaps because younger lesbians and gays are made so invisible, the adult community rarely acknowledges or addresses their concerns. For many lesbian and gay adults, bars serve as meeting places and community centers,

but they are, of course, inaccessible to minors. Lesbian and gay activists rightly address the concerns of the adult community, such as equality in housing and job security, but few activists address such serious issues as rampant, institutionalized homophobia and heterocentrism in the schools.

Realistically, we — concerned lesbians and gay men — can't step into homes and change parents' attitudes. However, we can work to make our schools friendlier and more enlightened places. In this way, we can reach both today's gay youth and tomorrow's parents. The lesbian and gay community can also work to develop some kind of alcohol-free community center open to all ages, as an alternative to the bars. This is a special concern of gay youth, because so many younger lesbians and gays suffer from isolation and the lack of a refuge from a largely hostile environment.

In several cities around the country, gay youth have banded together in groups like BAGLY (Boston Alliance of Gay and Lesbian Youth) in Boston and Gay

and Lesbian Youth of New York, among others. These groups provide a comfortable, accepting environment for lesbian and gay youth.

Although such groups can provide some degree of refuge from a generally hostile environment, their resources and capabilities are limited. Lesbian and gay youth need the support of the community as a whole in their efforts to improve their lives and their environment. A strong and secure youth will in time come to form an even stronger adult community. Especially in times like these, we need to stand together, regardless of age or sex.

In the thirteen years since Stonewall, lesbians and gays have made considerable progress in fighting oppression and isolation. A lot remains to be done, especially in aiding lonely and oppressed gay and lesbian youth. Too many people have ignored gay youth for too long.

Mark O'Malley is currently president of Boston Alliance of Gay and Lesbian Youth (BAGLY).

## BT's in Boston

Bt s

B t s

B t s

Bush Tetras, The Proletariat, 007, at the Channel, Boston. Friday, July 29, 1982

by Mary Ann Peacott and Liz Nania

It was an odd line-up, but it actually worked! We were very surprised at how enthusiastically the mixed crowd responded to the triple bill of a ska band, a semi-hardcore, and a voodoo funk band at the Channel, Friday night. 007, a tight reggae/ska band, started the evening with lots of hip-swishin', foot-skippin' music, and they got the dance floor filled right from the start. Many of their lyrics deal with racial and sexual tension on the streets of Boston, yet the band's funky two-tone sound and infectious energy makes their music enjoyable and their lyrical messages accessible. 007's music was pleasingly upbeat but still politically aware — a rare and wonderful treat! It was also a delight to see a racially mixed band from Boston. Too bad that the crowd was snow white. We've all still got a helluva long way to go.

Like 007, The Proletariat is another refreshing anomaly on the Boston scene. Their music is intensely political and their style stern and compelling. They insist that they aren't a hardcore band, but their hectic pace and tuneless vocals are certainly in the hardcore vein. What puts The Proletariat head and shoulders above any local hardcore band are much needed tempo and melody variations — unlike typical hardcore which has hardly any melody at all; then there's the lead singer's riveting stage presence. His spastic, frenzied "dancing" and clear, strong vocals disassociate The Proletariat from hardcore's muddy chaos, although his repetitive chanting of semi-socialist propaganda begins to wear thin by the end of a 45-minute set. Just for variety, it would be nice to hear some melody in the vocals; his yelling is lovely, but we'd enjoy hearing singing, too! Some of our favorite lyrics are from "Decora-



The Bush Tetras at the Channel last Friday. R to L: Cynthia Sley, Pat Place, Laura Kennedy, and Dee Pop.

tion": "Medals on the shirt/Bullet through the chest/Flowers on the grave/Decoration!" Although many of the Proletariat's lyrics sound like tired Marxist-Leninist rhetoric ("Educate the masses/They'll free themselves/Take back the handouts/Cut off the chains" or "Religion is the opium of the masses"), it comes alive when backed by good music in the unlikely setting of the Channel. In fact, we hate to criticize them because they're such a breath of fresh air on the Boston music scene where so many others are singing about "my baby" or "my guitar."

We confess that we're almost obsessive fans of the Bush Tetras, and see them each time they come to town, but before each gig we always hope that this time they'll be a little more accessible, a little less aloof. Maybe this is expecting too much — good music as well as some interaction with the crowd. Friday night didn't quite answer our prayers. Pat Place's back was to the crowd most of the set, Laura Kennedy wove her bass around the stage dancing more

than usual and Dee Pop was his hard-drumming self. Cynthia Sley swayed trancelike about the mike, a passionate voodoo princess. You could tell they were reasonably pleased to be there.

About half the set was new material with their characteristic funky-but-dark sound and distorted lead. One of the things most enjoyable about the BT's music are the interesting, fun ways they use percussion and this seemed to be missing from these songs. We were hoping to hear some changes since the potential for truly fresh music from them is obvious. The one new tune that was a real grabber had a great slow chanting chorus, "Stand up, you have a right to fight!" Old favorites like "Cowboys in Africa," "Boom" and a wonderful speedy version of "Too Many

Creeps" (a perfect theme song for walking home from the Channel) made up the rest of the set. The Tetras still do one of the best covers around of "Wild Thing," especially with Cynthia personifying the lyrics. Laura and Dee finished off the set alone on stage with Laura providing distortion and feedback by kicking Pat's abandoned guitar — the crowd loved it and called them back for an encore of "Can't Be Funky" and "On the Run."

The Bush Tetras has a strong following among lesbians and gay men as evidenced by the unusually large presence of gays in the Channel's audience. The band's appeal is certainly understandable: BT lyrics are hardly the hetero-boredom or the usual boy-girl love ideals.

Despite the Bush Tetras' cool facade their audiences — gay and straight — always respond to the music with incredible energy, as if to inject some of the same back into the band itself. Their sound is still unique and seeing a band made up mostly of strong women musicians is very exciting. I'll no doubt be at their next gig in Boston waiting to see what they come up with next.

This was definitely one of the more unusual nights at the Channel — three high-quality bands who were respectively like morning, high-noon, and midnight. It would be great to see some other unlikely line-ups around town in the future to help unify our rich, but splintered, music scene.



Marie Favorito

Cynthia, Dee and Laura belt out



## Just Because I'm Paranoid . . .

By Martin H. Krieger

I can scream *HELP* very loud, very long, and very high pitched. And keep on screaming . . . even after they gave up and ran up the Central Square T-stop stairs into the street. I was walking down, my coat was being pulled. Gravity was on my side so I kept on going down, they holding my coat, my feet not quite making the steps. I kept screaming. I didn't want to die yet . . . or even get hurt. I was just beginning to understand gravity, get all that geometry right. (I never understood it in school.) After all these years. I didn't want to die just now.

They gave up. My feet made contact. I went through the turnstile and into the station. Looking back up the stairs there were three of them. I wait for the train. There are other people here who'll watch, at least witness, if those men come back to get me. The train comes. I get in — and just then all three of them run down the stairs, insert their tokens, see me and I see them, and they get into the other car. Mugging turns into B-grade film. Will they get out and follow me at my station? Whom do I ask for help?

I'm a man, acting like a man. I tell my friend Diana that's how I walk through Central Square. She should be careful. I'm wary, but a kid from Brooklyn knows how to negotiate the big city.

Now a kid from Brooklyn doesn't tell the story this way. A man doesn't scream. He scares off his attackers using frightening calls. He actively resists their assault. He is not mugged, but escapes from being mugged by three men, much bigger than he. That's how you are supposed to tell the story, a friend from Manhattan counsels me as we survey the Esplanade.

But I never read enough spy novels. So when there's a stranger on the train — three of them — and no director, no auteur, it's not so easy. And I learned how to be a man in a physics department. This is not a nuclear battlefield. It is conventional arms.

And how does a faggot ask for help?

Last year I got mugged — successfully — at knifepoint. I don't walk quite the same anymore. My neck muscles must be stronger now that I often

turn around to check things out. The world is more charged with possibility, but I don't get a thrill out of that. I keep having fantasies of revenge, but they never work out and I am left with my fear. I write about it, but I don't want to keep talking about it. Gravity is more interesting, and more under my control. And I do not tell my parents.

Both times it's been black men, teenagers. I do not want to write that, but it does affect how I am wary and with whom. Now I wish those young men had a chance for the white collar peccadillos and suburban cut-ups of many of their peers — whether black or white. And as for the capacity to hurt me and engender revenge fantasies, over the years I have had a number of boorish colleagues — adult white males — who make these young men's actions seem like child's play. But I am much less defended from attacks on my person than on my soul. The guns and poisoned darts I recurrently imagine using turn out to be too insubstantial, and my action too lacking in focus. I feel so goddamn fucking angry and impotent. I'm afraid that my self-defense will only result in harming me. "Don't get angry, get even!" makes sense. But how to get even?

Well they don't get out at Kendall — didn't look like MIT students. I'm poised by the door to escape at Charles, maybe to the safety of the twenty-four hour drug store. I'm going to move back to North Carolina or maybe Minnesota where it is only fagbashing and not so much mugging. But right now I am waiting for the train to stop, to jump out, to see if they follow me, to jump back on if they do, to run home, to shake.

They do not get out. No one follows me. Charles Street is quiet at twelve thirty in the morning. Diana says we've got to take back the night. I lost my innocence last week, in New York. Or at least I lost it once again. She at least got picked up walking to her car by a respectable man who likes Shirley Verrett. I walk in the wrong neighborhoods.

I was returning from the Ramones and a brief look-in at the Paradise. Do you think Dante got mugged in Canto 99 of the Divine Comedy? And where is *my* Virgil?

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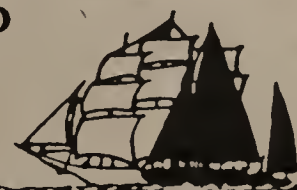
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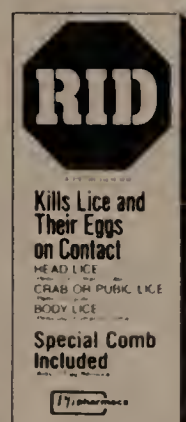
S<sup>u</sup>S<sup>T</sup>a<sup>i</sup>N

# Sometimes you get more than you're itching for.

Intimate moments can make for pleasant memories, but occasionally, something a lot less pleasant lingers as well—crabs, for example. Now there's RID,\* a liquid treatment that kills crabs in 10 minutes and provides rapid relief of itching. RID contains a safe, medically proven natural ingredient at almost twice the concentration of the leading non-prescription product. Each package also includes an instruction brochure and fine-tooth comb for lice and nit removal. You can buy RID at your pharmacy without a prescription and begin treatment at once.

But remember, 38% of the people with crabs have been found to have something worse, like VD. So if you think you may have been exposed to something more than crabs, see a doctor.

**RID—Safe,  
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for crabs.**



Pflizer Division, Pflizer Inc. New York, New York 10017

## Jews Meet

continued from page 7

other group, all reflecting the "progressive" nature of the Boston community, on issues ranging from economic accessibility of the conference to Middle East peace. Unlike some of the organizations, which have won acceptance into establishment Jewish institutions, Boston's group is part of the alternative Jewish community for which Boston is well-known.

Am Tikva served as a model for other groups in its demonstration of male-female friendship, a spirit that brought the other groups closer together. As a result, this year's conference reflected the theme of unity with diversity more than ever before.

The family spirit of the conference was most evident at



the close of the conference, when the several hundred delegates sang together the Hebrew song "How Good and Pleasant it is When Brothers and Sisters Dwell Together" and pledged to meet "Next Year in Miami" for 1983.







# Classifieds

Volunteer touch typists needed to do oata entry for change in GCN subscription system. July 15-Aug 15. Info: Mike 426-4469.

69 cents can buy a lot of information and enjoyment. That's what it costs to send 1 lb. of bks to a lesbian or gay friend in prison. Lots of people have given us bks, now we need some money for postage. Think about it, you spend as much to buy a cup of coffee. Lesbian & Gay Prisoners Project, c/o GCN, 22 Bromfield St., Boston 02108 or 426-4469.

**MICROFILM READER WANTED**  
The GCN staff would love to be able to read its back issues on microfilm, but cannot afford to buy a film reader. If anyone has access to a used one or would like to donate one to the office, please call Mike at 426-4469.

**EX-GAYS**  
& former lesbians wanted: people who have changed (or who have tried to change) their orientation from homo- to heterosexuality. Your experiences are needed for a GCN article on the subject. Please send first name and way to contact to GCN Box 655. All replies will be held in strictest confidence.

**WE'RE IN A BIND!**  
If you have been thinking of throwing out your back issues—PLEASE DON'T. We will be assembling at least a few complete sets of volumes 1-9. Especially needed are complete volumes 5, 8, & 9. 9 is the one that just finished: July 1981-July 1982. If you wish to give us some of your papers, please contact Dee Michel, Archive Committee, GCN, 22 Bromfield St., Boston MA 02108 (that's right; we'll be using that address until further notice). Thank you!

**HOT UNICORN**  
Please, somebody, donate fans. We cook in our new office, at least, I do. I am soaking wet writing this. HELPI! Pretty soon I'll just melt and disappear.

**THANKS TO ALL WHO ARE HELPING**  
Putting an office together from scratch (and soot and charred remains) is a tremendous undertaking. It would be impossible without all those donations of cash, material, and effort that you folks have been giving us. We appreciate it, really and truly.

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box , 22 Bromfield St., Boston, MA 02108.

**ATTENTION ADVERTISERS!**  
Please continue sending mail to us at 22 Bromfield St., Boston, MA 02108, until further notice. We get the mail every day, so don't worry.

## MISCELLANEOUS

**THERAPY OFFICE SPACE**  
Available between Inman & Central Squares. Sept 1. Please call 864-6432 & leave message. (4)

**SAN FRANCISCO**  
LF 28 student, will arrive in SF approx 8/23, need a room for a few wks while I search for apt/rmmts. West Coast GCNers, I need your help! Leaving Boston 8/16. SE Green, 14 Packard Ave, Somerville, MA 02144. (4)

**WILLIE SORDILL IN CONCERT**  
Anti-sexist songs by Folkways recording artist Willie Sordill. Wed, Aug 11 at 8:30 pm at Passim, 47 Palmer St, Cambridge (Behind the Harvard Coop). \$3.50. (4)

LF 38 skng sincere prof woman 4 growing, caring relationship, like movies, music, beaches, mts & travel. Am affectionate & spunky & want someone to share adventures & quiet times with. PO Box 3341 Nashua, NH 03061. (4)

**PJM**  
Thank you for your generous gift. I was wondering how you would take the hot news. We shall never meet for dinner again in that space and I miss it in a way that can't even be told. Most of the people here are not so attached or so fragile as I am. Things are not good here. I am discouraged and have nowhere to go. Also, none of this matters. The sun will rise tomorrow despite anyone's personal suffering, any group's collective loss.

## ORGANIZATIONS

**LADIES AGAINST WOMEN**  
Button \$1, Consciousness Lowering Kits \$5. Checks to Plutonium Players, 1600 Wollsey, Berkely, CA 94703. For free into send SASE. (6)

**MANGO:** Support group for monogamous gay men & lesbians. 9-10 pm at 74 Joy St. July 26 & Aug 9, first meetings. Couples also welcome, admission free. Go, Box 472, 1104 Comm Ave, Bos 02215. (4)

**D.O.B.**  
Support organization for lesbians, 1151 Mass. Ave., Camb. Old Bap. Raps every Tues & Thurs 8pm, 35 pls rap 2nd Weds & last Fri, 8pm, Parents & Co-parents rap 3rd Mon, 8pm. Softball every Suh 3pm Apr-Sept, weather permitting, Magazine Field. Bimonthly magazine FOCUS \$8. Mnthly social & fundraising event. Info & office hrs 661-3633. All women invited to participate. (c)

**NH LAMBDA**  
A LESBIAN Organization. Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization meeting the third Saturday of every month. Support, education and political action, since 1976. (45)

**WOMEN PRINTERS**  
Typesetters, press operators, strippers, bindery-workers, are invited to join us in regular pot-luck meetings. Compare notes about your job — hear informal talks on occupational safety, union organizing, etc. — help work on a newsletter and other projects. For meeting times and locations call 266-6644. (45)

**Socialist-Feminism Discussion Bulletin;** articles on: Trends in the women's mvt, reproductive rgts, lesbian/gay liberation, community org, wking women, soc-fem theory. Available from: Solidarity, a Socialist Feminist Network, 4360 23rd St, SF, CA 94114. \$3.95 (inc. postage). (c)

**PAEDOPHILE?**  
The Paedophile Information Exchange (PIE) is a campaigning self-help group which seeks to promote, through its international English-speaking membership, a wiser understanding & acceptance of the rights of paedophiles & young people. For full details write to: PIE, PO Box 75, London E5 8AQ (UK) (46-6)

Are you interested in forming a gay Communal Retirement Center? Join others in the Ganymede Society who are forming now. Write: Ganymede Society, c/o Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

**IDENTITY HOUSE**  
Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5 pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. (212) 243-8181.

**DO YOU SECRETLY LUST**  
After wimmin in black habits? Do you picture your soul liberally sprinkled with black specks reminding you of your venial sins? Do you feel guilty whenever you're enjoying yrs? Confess! Join ex-Catholic dykes group. Call Jill 426-4469.

**GAY SWITCHBOARD OF NYC**  
When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon til midnight.

**NGTF NEEDS YOU**  
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination work — join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

New women's media gp committed to lesb. education outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc., 36 Colwell Ave., Brighton, MA 02135. 367-2086. (8)

**BOSTON LESBIAN/GAY CATHOLICS**  
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston MF 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON, 355 Boylston St., Boston, MA 02114 (c)

**Men Who Care—For Each Other**  
Write for free Brochure  
The Loving Brotherhood  
Box 556B, Sussex, NJ 07461. (11)

**GAY/LESBIAN AND JEWISH?**  
Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

## PUBLICATIONS

Free lesbian catalogue of books, send two 15¢ stamps. Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746 (516) 427-1289. (12)

Subscribe to BIG MAMA RAG, a monthly feminist newjournal. \$6 per year, \$10 outside the U.S. FREE to prisoners. Contact BMR, 1724 Gaylord, Denver, CO 80206.

**THE BOSTON GAY REVIEW**  
A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

**GRAB ITT**  
Read *In These Times*, the Independent national socialist newspaper. Each week brings fresh and responsible socialist analyses of critical issues & unique features. Congressperson John Conyers says we're "invaluable." SF Supervisor Harry Britt supports us. Why don't you read us? 6 mo sub/10.95. In These Times, 1509 N. Milwaukee, Dept A, Chicago, IL 60622. (29) (30x)

**FOCUS**  
A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the month. 7pm at OCBC, 1151 Mass Av, Camb, MA 02138, or DOB office, \$8/yr for 6 issues. \$1.35 + 40¢ postage for sample copy. \$10/yr for libraries. Plain envelope. For further info (617) 259-0063.

**HOW GAY IS YOUR LIBRARY?**  
Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

**GUARDIAN:** Independent radical news-weekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept. GCN, 33 W 17th St., NY NY 10011. (ex)

Monthly calendar of women's events in Maine, New Hampshire and Vermont, \$1 for sample issue, \$7.50 per year. Write: Full Circle, P.O. Box 235, Contoocook, NH 03229. (15)

**PLEXUS**  
San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1. 545 Athol Ave., Oakland, CA 94606. (1/mo)

New Spring lesbian/feminist annotated booklist for \$1.00. Womansplace Bookstore, (GCN) 2401 N. 32nd St., Phoenix, AZ 85008. (41-10x)



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



I'm writing to see if you can help me meet some lesbian ladies. I'm in prison and I'd like to correspond with some women. I enjoy music, swimming and some sports. I'm a feminine woman. Sincerely, Ann LANG, 14528, California Institute for Women, Latham B #306, Frontera CA 91720.

So far I have managed to keep a very low profile to avoid the indignities that are inflicted on lesbians here. You may have noticed that I left the word 'gay' off the envelope. Please consider my subscription as it would be a comfort to me. Maybe you could run an ad for me so I could have someone to correspond with: Lonely lesbian serving 7 years for larceny, auburn hair, hazel eyes, 24 years of age. Thank you. Johnnie JOHNSON, 36741, Unit 24, Parchman MS 38738.

I'm a gay woman, and I'm in prison and I thought I would ask if you knew someone with whom I could share some ideas and thoughts. I don't have very much education but I guess I like to talk. OK that's all I have to ask you. Bye! Lorry DIAMOND, Box 97, McAlester, OK 74501.

I would really like to receive your publication and to correspond with other gay womyn as it is hard to keep track of the ever changing world when the one I am in stands still. Thanks for your time. Susan CUTLER, ACTC/PWD, 1723 N. 179th Ave., Buckeye AZ 85326.

I was given your address by a gay girl I am in prison with. I'd like to find someone to write to. I like to ski (snow) and cook. I have been gay all my life and not ashamed of it at all. I come from a large family and a small town. I am a clown at heart. I love all kinds of people and music. Thank you KAY KOHLMAN, 34448, Box 1536, Topeka, KS 66601.

The negative contact we get inside here is enough to make you even more bitter and further alienated from society and ourselves. We need a way of expression. I hope your paper is about this. And I also hope that by word of mouth we can make your paper and others like it a deep success within and around the 'down and out.' I'd also like to place an ad for a penpal. I'm a black female who's been gay for quite some time and would like to hear from someone for real. Thank you. Ms. Renee Holmes, 13415, 1479 Collins Ave., Marysville, OH 43040.

"From now until the end of time  
The need for a woman is a puzzlin' rhyme.

And though she's really not to blame,  
The need for a woman is a burning flame."

If you are in need of companionship and can relate to this, write to Deborah Sutliff, 150452, Box 147, Lowell, FL 32663.

Please send me anything you might have on *true lesbians*. I'm one myself and would like very much to find one to write to. I'm doing a big sentence and would appreciate it very much. Irene Jimenez, 00823-173, Box A, Alderson WV 24910.

Please print these ladies' names. They are in need of a relationship and love. They are lonely and would like a sexy letter. (All are prisoners at this address: Box A, Alderson WV, 24910.) Melissa Jones 06045-016; Flossie Robinson 05881-016; Derris Ellis 20868;



TO ALL PRISONERS GETTING GCN! IF YOU DIDN'T ANSWER OUR LETTER SENT IN JANUARY ABOUT WHETHER YOU ARE GETTING GCN OR NOT (MAYBE BECAUSE THE GUARDS DIDN'T GIVE IT TO YOU), WRITE NOW (!!!) TO THE PRISONER PROJECT AND LET US KNOW IF YOU'RE GETTING IT! OTHERWISE IT WILL STOP COMING, BECAUSE WE'LL ASSUME YOU'RE NOT GETTING IT. WRITE: PRISONER PROJECT, GCN, 22 BROMFIELD ST., BOSTON, MA 02108.



I just read in *No More Cages* that you would send your paper to people in prison. I am a man (?) in prison, or at least I'm gay and in prison and would really appreciate it, and if there are any gay males who would like to write to me, it would make me very happy. Keep on truckin'. Willie E. MAGGARD, 00029-131, Box 1000, Marion IL 62959.

Looking for mature companionship and understanding correspondence. Incarcerated and no nude photographs allowed. Please write Red NUNN, 114582, Box 514, Granite OK 73547.

I'm gay but would die before I'd let anyone in here know it. I've seen the way they treat the gay people in here. A lot are raped and made to do things. Myself, I am big enough nobody bothers me. I would love to have someone to write to. Thank you so much for any help you can give me in this. Herb GILBERT, Box 69, London OH 43140.

I'm sorry to write you about my problems but I feel close to the GCN as I have been getting your paper for over 2 years. Well, I was raped today and almost killed by 3 inmates here. I'm now 'in protection.' They didn't even lock up the ones who did it, and the prison will not let me press charges. Do you think you could send me some books and mags. They took everything when they moved me. And also would you put in a penpal ad for me. Thanks. Be well and keep up the fantastic work there. Albert CITRO, 77-A-4091, Box 149 (BE-3), Attica, NY 14011.

I'd like to write both prisoners and free world people. I am the outdoors type and love all types of music but especially jazz and old vintage rock 'n roll. Thank you for your time. Scott BOLOMEY, FCI, 902 Renfro Rd., Talladega AL 35160.

# Prisoners Seeking Friends

**NOTE TO PEOPLE WHO WRITE PRISONERS:** If you get no response (rare) from writing one of the prisoners, it may be because he/she has been moved to another prison (and they don't usually forward mail!). One of prisons' main ways to destroy attempts by prisoners to defend themselves with lawsuits and to form "unions" and social support networks generally is to keep moving the "troublemakers" (the type that read GCN, for example) from one prison to another. It is also a form of punishment for activism to move them away from where their families and friends live.

**Just for our info, people who feel they've been ripped off by a particular prisoner should send their 'stories' to GCN Prisoner Project, 22 Bromfield St., Boston, MA 02108. Please don't expect replies or solutions. We're just looking for patterns that will help keep the penpal space active and a good place to meet some amazing people. Thanks.**

Is there any chance of my getting a gift subscription to GCN and possibly knowledge of a way to make contacts for correspondence by mail until my release? Any help you can give will be greatly appreciated. Arnold S. CLARK, 111418, Powhatan C-5, State Farm VA 23160.

I take correspondence very seriously and if you print my ad I will answer all letters honestly and with a great deal of thought. I am seeking mail from honest, concerned individuals. Please write Ray MINKNER, 152-074, Box 69, London OH 43140.

I am into leather levi and love motorcycles and group functions. I'd like to hear from some real people who'd like a good friend and maybe more. Thanks. Randy MASTERSON, 16093, Box 7000, Carson City NV 89701.

I would like to correspond with some of your readers. I like chess and music and would like to model someday. Thank for your kindness in considering this quest. Cliff PUTMAN, Box 520/245211, Walla Walla WA 99362.

**Families and Friends of Prisoners, a prisoner advocacy group that provides emotional and resource support for prisoners and their families and friends in Eastern Mass., is having a hard time surviving. These hard times (for the poor and unemployed) strike the prison work groups especially hard since most of the people they work with are poor to begin with (which is why they or some member of their family or some friend are in prison most likely) and now that aid to such groups is being cut back, times are even harder for them than for others. If you can send a small contribution to them (240a Bowdoin St., Dorchester, MA 02122) we at GCN would appreciate it. They help us a lot with local lesbian and gay prisoners. Thanks.**

**ATTENTION**  
Writing to prison inmates has risks as well as rewards. Some prisoners are sincere, others are con artists. Proceed very carefully by checking with authorities of The Prometheus Foundation. Report rip-offs and rip-off attempts to Prometheus, which aids gay and young prisoners, and also protects against prison rip-offs. For information about the PenPal Group and other programs, send SASE (contributions optional) to: Prometheus—#2352, 495 Ellis St., San Francisco, CA 94102.

Loving artistic gay male looking for serious correspondence with feminine gay male, someone who is willing to share some friendship with me and put some fire back in my eyes. Sincerely, David WITT, 40899, Box 900, Jefferson City MO 65102.

I would really like to correspond with someone who is into collecting stamps, especially U.S., and who is gay. There's not much I don't like. All sports, motorcross, swimming, and collecting things of all kinds. Or just kicking back the beach somewhere in the warm rays of a nice day. John LANCASTER, 17569, Box 14, Boise ID 83707.

Would like to receive your newsletter and am also interested in corresponding with anyone who would like to write on an ongoing basis. My hobbies are friends, sex and fun . . . usually in that order. Please write Paul DANIELS, C-43066 CMC, Box A, San Luis Obispo, CA 93409.





# Calendar

**Boston, MA** — Front Runners Boston gay and lesbian running group. Info: 825-0181.

**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823, volleyball Dee 266-2147; basketball 236-1914.

## weekly events sunday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 497-8282. Please send all BAGLY mail to: GCN, Box 10GY.

**Boston, MA** — Black and White Men Together of Boston meets at 2pm the second Sunday of the month at 57 E. Springfield St. (So. End). Info: Richard 247-3043 or Tom 536-3392.

**Cambridge, MA** — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm, DOB office.

**Framingham, MA** — Tricounty Assoc. (Framingham, Milford, Franklin area). Social and support group for gay and lesbian community. Meets Suns. Info: (617) 376-4323.

**Boston, MA** — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

**Boston, MA** — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

**Keene, NH** — Potlucks and other fun get-togethers for lesbians. First Suns (2pm) and third Tues or Wed (6pm). Info: Keene Kiondykes. Box 261, Gilsum NH 03448.

**Concord, NH** — Concord Area gay Youth. support group for youth 16-22, rap session and social time. Carpools & counseling available. Info: Scott or Joe 224-6931.

**Acton, MA** — Central Middlesex Social Club. meets at 7:30pm. Info: Carlton 486-8177. All are invited.

**Orono, ME** — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl. Memorial Union, UMO. 7pm.

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

**Northern VUNH League of Geys (LOGS) meets third Sun. Info: (802) 626-3618 or write: Box 703, St. Johnsbury, VT 05819**

**Central VT** — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre. 05641.

## monday

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

**Nashua, NH** — Nashua Area Gays meet 8pm. Info: Tony 888-7933, or write: Nashua Area Gays. Box 3472, Nashua 03061.

**Boston, MA** — The Lesbian and Gay Task Force of the June 12 Special Sessions on Disarmament continues to meet for organizing. Dignity office, 355 Boylston St. 7:30pm Info: 879-0338.

## tuesday

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

## wednesday

**Boston, MA** — Fathers in Transition, a group of gay/bi fathers meets Weds. for friendship and support. Info: Gay Fathers, c/o GCN Box 6, 22 Bromfield St., Boston 02108, or call Exodus Ctr 266-0612.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons meeting 8-7pm; general meeting and group discussion 7-9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Boston Gay Men's Chorus meets every Wed. 6:45-9pm Community Music Center, 48 Warren Ave. (So. End). Info: 625-3247.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month 7pm Business meetings on first Sats. 5pm. Info: (603) 889-1416.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets Weds. Info: 586-1503.

**Hertford, CT** — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Hyannis, MA** — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Augusta, ME** — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8 pm. Open to all.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247

**Hempden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

## thursday

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

**Somerville, MA** — TV/TS Peer Support Group meets at the Gender Clinic. 7:15-9:15. Info: Martha 666-8280.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 546-5979.

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Boston, MA** — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

**Boston, MA** — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm 215. New members welcome. Info: 471-8404

**New London, CT** — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458

## friday

**BOSTON, MA** — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVES. COME BY FOR A FEW HOURS TO OUR NEW (TEMPORARY) SPACE AT 140 BOYLSTON ST. (ON THE COMMON) 7TH FLOOR. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES. EVERY BODY WELL COME! Info: 426-4469. Thanks!

**Hartford, CT** — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center. 499-2425.

**Concord, NH** — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

## saturday

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).

## coming events

**Project Piece Hotline Training begins June 5. Orientation every Wed. at 6:30pm. For info call 262-3740.**

**Boston, MA** — Watchline, an action organization for gays and lesbians monitoring anti-gay/lesbian violence. Report incidents to Watchline (Mon.-Fri., 7-10pm): (617) 262-5250

## aug 8 sun

**Boston, MA** — Join people from Carrier Pigeon, a distributor of progressive, feminist, gay and lesbian books, and Alyson Publications in celebrating their 5th Anniversary with a harbor cruise, fun, food and a party. Bring frisbees, suntan oil, \$3 for round-trip boat ticket and a friend. Boats leave Rowe's Wharf (Mass Bay Lines, 22 Atlantic Ave, near Aquarium T stop) at 10am and at 12:30.

## 11 wed

**Cambridge, MA** — Willie Sordill ("Walls to Roses: Songs of Changing Men," "Please tip your waitress") In concert at Passim, 47 Palmer St. (behind Harvard Coop) at 8:30pm. \$3.50.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) for youth 22 and under. "Homosexual/straight opposite sex relationships" will be the discussion topic at 7pm. New person's meeting time at 6pm. See Sunday (weekly events above) for location or call 497-8282.

## 12 thurs

**Boston, MA** — GCN volunteer proofreading. Irregular times late Thurs afternoon and early evening. Call 426-4469 if you have a little spare time and see what's happening this week.

## 13 fri

**BOSTON, MA** — GAY COMMUNITY NEWS VOLUNTEER NIGHT. COME HELP SEND OUT THE PAPER TO OUR SUBSCRIBERS. SUMMER IS A SLOW TIME SO WE REALLY NEED ALL THE HELP WE CAN GET. COME BY FOR A FEW HOURS TO OUR NEW (TEMPORARY) SPACE AT 140 BOYLSTON ST. (NEAR BOYLSTON T STOP), 7TH FLOOR, AND LEND A HAND. REFRESHMENTS. EVERYBODY WELL COME! 6PM ON. INFO: 426-4469. THANKS!

**Cambridge, MA** — Lesbian and Gay Folk-dancing will meet from 7-8:30pm in Phillips Brooks House (northwest corner of Harvard Yard). Beginners are very welcome. Info: 661-7223.

**Boston, MA** — Chiltern Mt. Club. Deerfield and West River Canoe trips. Info: Don-Paul, (401) 647-5112 or Arnie (617) 288-5333.

**Wellesley, MA** — Panel discussion on the anti-militarist, anti-interventionist, and anti-imperialist movements — issues, directions, connections between these and other issues. Speakers: David McReynolds, Holly Sklar, Susan Levene, Carol Welles. \$3.00 donation is asked to help cover expenses. 7:30, Claflin Hall, Wellesley College. For more info call: 776-3457. (This event is part of a three day conference of SOLIDARITY, a Socialist-Feminist Network.)

## 14 sat

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) will have a potluck picnic on the Esplanade near the Hatch Shell. Call 497-8282 for info.

**Boston, MA** — Overnight camping at Desolation Shelter (White Mtns.). Info: Eugene (212) 858-5792 or (207) 646-3534 (weekends).

**Boston, MA** — Human Rights Organizing Committee is sponsoring a gay cruise with music by disc jockey Fred Bowes. The Bay State will leave Long Wharf promptly at 8pm. Tickets in advance only. Donation is \$15. Tickets at the bars or call 262-1565.

## 17 tues

**Boston, MA** — GCN membership meeting at temporary space (140 Boylston St., 7th floor). 6:30pm.

**Boston, MA** — Happy hour birding, Great Meadows. Info: Peter (617) 623-5368 (h).

The deadline for Calendar items is Tuesday at noon for the following issue.

